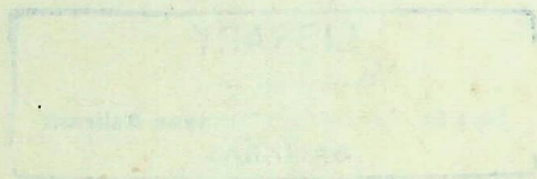
CHANDRA PRAKASH AGRAWALA

GITA-

Divine Aroma

By :

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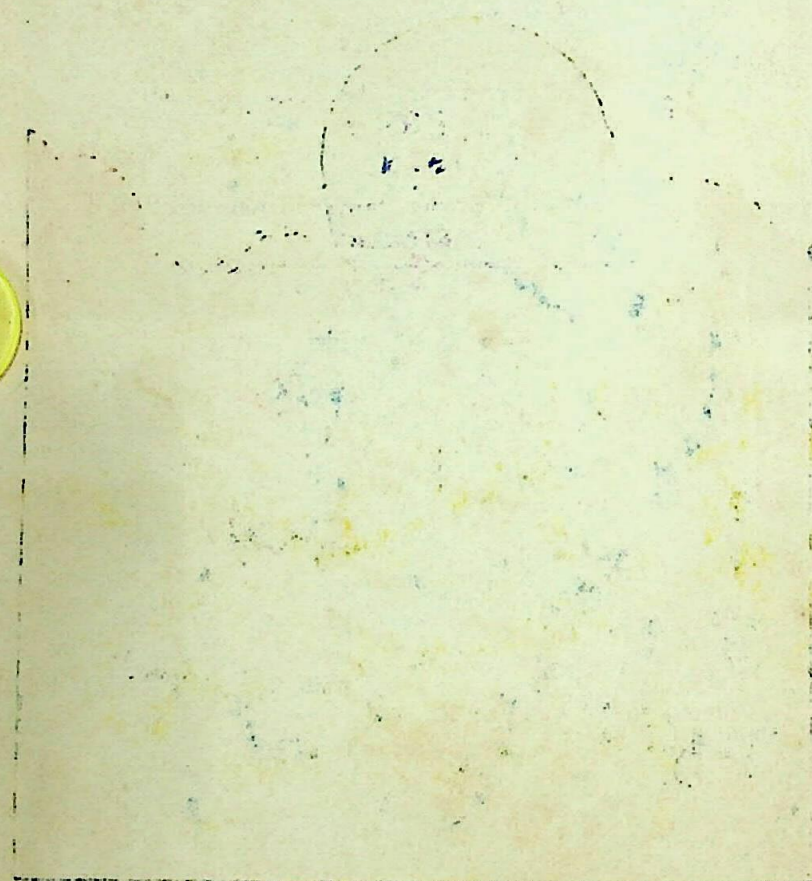
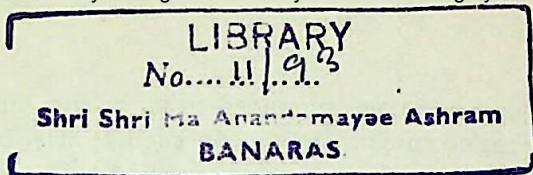
परमहंस ब्रह्म ज्ञानी ... दास जी

नमो: संत सतगुरु जिन्हों तत्व दीन्हा !

नमो: दास पानप जिन्हों तत्व चीन्हा !!

श्री गुरु के चरणार वंदं नमस्कारं, नमस्कारं ।

Dedicated To

BHAGWANA KRISHNA

Lord accept, use, it is Thy work,
Amend what faults may lurk;
To Thy Abode let it lead,
All those who with faith read.

FOREWORD

The Bhagvadagita is the epitome of the Upanisads which constitute the fountain-head of the entire Vedantic tradition. Truly it is said to be the immortal milk of the cows of Upanisads milked by Krishna with the help of Arjuna as the calf. Badarayana Vyasa also made a summary of the Upanisads in the form of the Brahma-Sutra no doubt, but inspite of its logical precision and remarkable harmonizing technique, it could not be so appealing as the Gita. Thus if one wants to understand the quintessence of the Upanisads presented in a remarkably lucid style, one ought to read the Gita.

But the Gita is not a mere summary of the Upanisads. It is something much more. It is a definite and marked development over the Upanisadic metaphysics. It is on account of this development that it is regarded as one of the three Prasthanas of the Vedic tradition, the other two being the Upanisads and the Brahma-Sutra. The originality of the Gita consists in providing an apt test for adjudging the validity of the Upanisadic metaphysics.

Higher philosophical truths are products of meditation in solitude in the same way as fundamental scientific discoveries are made through experiments in laboratories. Now if the scientific formulas, so discovered, need be verified in the natural context and applied to the welfare of the society, so do the higher philosophical truths need verification and application. In the form of Mahabharata, the gteatest war fought so far on the Indian soil, the Gita provides the highest

philosophical principles produced so far by the human mind, an apt occasion for verification. As such, it may be taken to embody within itself most strictly verified truths of life and the world.

Higher philosophical truths being products of solitude tend naturally to be practised in solitude. It is why the Vedantic thought has tended to asceticism. But, though highly illuminative, asceticism is seriously disruptive of the social fabric. If on the one hand it engenders higher knowledge, on the other it leads to inactivity. The Gita proves to be a suitable corrective of this follow-up of the Upanisadic doctrine. It enunciates the doctrine of Karmyoga which shows the possibility of acquisition of higher knowledge through action itself. "Yoga is the efficiency in action" is the clarion call of this spirit of reconciliation between knowledge and action which humanity cannot afford to ignore.

This reconciliation, in its turn, is by no means a hasty superficiality. It is rather based on a deep philosophical discovery, consisting in the unification of the human and the Divine, the world and God. In fact, the existence in its totality has been viewed usually as a polarity of Divine order and chaotic disorder and the world has been regarded as an unstable meeting ground of the two orders of the reality. Rising above this and similar views, the Upanisads have visualized the world as essentially one with God. As a corollary to that, they have envisaged the identity of the Atman with the Brahman. In keeping with this fundamental postulate of theirs, they have shown how a particular aspirant can visualize his identity with the Supreme. But beyond these a few occasions of experiential identity between the human and the Divine, seldom have they proceeded further.

It is the Gita which for the first time in the history of human thought has practically shown how the Divine can personally appear in the human form. Indeed, if He can manifest himself in the form of the world impersonally by undergoing a certain process, as the Vedanta puts it, there does not seem to be any impossibility in His manifesting himself from time to time personally and directly in the human form. The manifestation of the Divine can by no means be taken to be a mere mechanical process which can occur only in one particular form. On the contrary, in view of his infinity, He can reveal Himself in more than one manner. The Gita has shown the miracle how the Infinite can embody itself in the finite, the Divine in the human. This is what is known as the doctrine of incarnation. This doctrine does not only raise the status of the human, but also adds essentially to the self-confidence of man in his onward progress and approximation to his ultimate goal. It assures him that whenever need be, he can fain invoke the help of the Divine who, in response to that, may readily be available to him near at hand in the form of a friend or the like.

In this way, the phenomenon visualized by Dirghatamas in the Rigveda in the form of two birds sitting on an identical tree, one of them eating sweet fruits while the other observing it indifferently, has been made a reality in the Gita with the significant addition that the non-eater bird here in the form of Krishna declares itself to be the real Self of the eater bird in the form of Arjuna and practically advises him how best to eat the fruit so as to eschew the bitterness. Thus the chariot rattling in the battle field of the Mahabharta becomes the psycho-physical organism inhabited by the human and the Divine all at the same time and forging its way along the dynamics of time. Owing to this profound

alchemy of the Gita, the conversation between Krishna and Arjuna has, by breaking its historical confinement, become a psychic reality.

On account of these, among many more fundamentals of it, the Gita has become an immortal classic of philosophical deliberation, ethical considetation, and spiritual practice. As such, it has since its inception, attracted some of the best talents of India for the unfoldment of its secrets. Nay, the Gita has come to be the touchstone of all the Vedantic systems evolved since. Without its concurrence, no Vedantic teacher whosoever considers himself validated. This tradition has continued with the same momentum even in the modern times. Be it Vivekananda, Tilak, Gandhi, Sri Aurobindo or Vinoba, none of the serious philosophical or political thinkers of India could afford to ignore the Gita.

It is, therefore, a necessity for a book of such profound wisdom and tested validity to be made available in some form or other to as many readers as possible. In view of the large variety and vast difference in the range of comprehension of the readers, it needs be presented not only in a very scholarly form but also in a simple manner. Mr. Agrawala's present attempt, coming in fulfilment of the latter type of necessity, will. I am sure, through its simple, pointed and precise presentation, form in its readers a clear idea of the contents of the Gita and will thus create an interest in them to read it seriously. Thus, as an apt guide to the unique repository of eternal knowledge, it is a welcome addition to the literature on the Gita.

Aligarh University
December 7, 1975

Satya Prakash Singh

APOLOGIA

The universe is the manifestation of one fragment of the eternal and infinite God. There is no end of His glories. All perceive Him from a certain angle of vision and try to describe Him in their own words. Infinite truth cannot be circumscribed by any set of human interpretations. Naturally, therefore, there are so many systems of philosophy and commentaries on each of them. Srimad Bhagavadgita is the harmonised version of the Hindu philosophy by the sage Vedavyasa. It is universal, catholic and unorthodox. All over the world it is appreciated and there are innumerable translations and compendiums of it. My only justification to add one more drop in the ocean of theology is that Lord Krishna has vouchsafed, "He who propagates the secret teachings of mine shall undoubtedly attain Me." Otherwise, because of my meagre knowledge and understanding, I am incapable of penetrating into the profound thoughts of the Gita. I have not read Sanskrit, nor am I well versed in English. Naturally, the book must be containing faults and flaws. But its subject matter is the Discourse of Bhagwana Krishna that imparts elegance and lustre; and all defects pale into insignificance.

Gita is not only the book of wisdom for men of knowledge; it is not only the beacon light to the wavering souls but it also powerfully influences, moulds and shapes every day life and bestows harmony and peace. In the words of Lokmanya Tilak, "Gita is the most luminous and priceless jem of all our books." Dr. Else Lueders described it as, "One of the richest and the most beautiful blossom on the many branched tree of Indian literature." Mahamana M. M.

Malaviya considered it, "The sure guide of the way to perfect happiness here and hereafter." Mahatma Gandhi ji has called it the universal mother, "I lost my earthly mother who gave me birth long ago; but this eternal mother has completely filled her place by my side ever since. She has never changed; she never failed me. When I am in difficulty or in distress, I seek refuge in her bossom. The Gita is the universal mother. She turns away no body. Her door is wide open to any one who knocks. A true votary of the Gita does not know what disappointment is. He ever dwells in perenial joy and peace. I would advise the students to begin their day with an early morning recitation of the Gita." With this aim in view, 'Gita-Divine Aroma' is brought out wherein the verses are further put into the form of questions and answers to make them easy and intelligible. Those who will inhale it as to touch to the heart, must feel elated and get peace. It may also attract them to the brighter regions of the celebrated authors where they may study their sublime thoughts on the Gita and be blessed.

In conclusion, I am glad to express my deep gratitude to Dr. Satya Prakash Singh M. A., Ph. D. Aligrah University who inspite of his numerous engagements could generously spare time to go through the manuscript and revise it. He is the author of the scholarly book' Sri Aurobindo and Whitehead on the nature of God'. My approach to him had been through Prof. Surendra Pal Singh who draws my affections like a son. To thank him is to thank myself. I must also acknowledge with good wishes the help I received from my grand-daughter Miss Nieru M. A., Mr, Ramagopal Sharma and Th. Anangpal Singh. The last but not the least, I am thankful to Master Hazarilal Ji who helped me much in reading the proofs.

INTRODUCTION

Bhagwana Vedavyasa, son of Rishi Parasara foresaw that in the Kali-age very few people will be able to read and understand the Vedas. He, therefore, composed the Mahabharata. It is a great epic in which Vedic truths and thoughts are illustrated in an easy, simple and delightful language.

King Santanu ruled Hastinapura. Devavrata, well known as Bhisma was his eldest son and heir apparent but he renounced his right to the throne and brought about the marriage of his father with one Satyawati. Her son Vichitravirya became the king. He soon died and left behind no one to succeed him. At the behest of Satyawati, sage Vyasa blessed the family with two sons, Dhritarashtra and Pandu, born of queen Ambika and Ambalika respectively. Dhritarashtra was blind. Pandu was crowned the king. Because of a curse, he retired to the forest with his wives Kunti and Madri. There the Pandavas were born. They were minor. Dhritarashtra took up the reins of the kingdom; but virtually, his eldest son Duryodhana ruled.

The Kauravas and the Pandavas both received training under Dronacharya. The Pandavas grew up to be more talented, sublime and mighty. The Kauravas became jealous, and contrived to annihilate them. Bhisma brought about amity; the Pandavas were given half of the territory. They ruled from Indraprastha and by their nobility and magnanimity won the hearts of the people. Rajasuyajna was performed and Yudhisthira became the emperor.

The rise of the Pandavas made Duryodhana burn with malice. He took Sakuni and Karna into confidence and made a plan to filch their kingdom through the game of dice. The king did not approve of it, but he was too fond of Duryodhan to exert himself. The invitation to the game of dice was sent to Yudhishthira which he accepted. Even the best wisdom proves helpless against destiny. The game was played and Yudhishthira lost. The Pandavas were exiled for thirteen years, and to pass the thirteenth year incognito; failing which they were to repeat the same course.

While wandering in the forests, the Pandavas won the hand of Draupadi; Arjuna received Gandiva and other divine arms from Indra and Agni. The thirteenth year they passed in disguise in the service of king Virat. Then they settled in the city Upaplavya, and after due deliberations, sent an envoy to Hastinapura on the mission of peace. Duryodhana refused to return the territory and the war became a certainty. Both the sides began preparations. Arjuna and Duryodhana reached Dwarkapuri to invite Krishna. He was asleep. Duryodhana entered his room and haughtily sat at the head side of Krishna, while Arjuna meekly stood at his feet. Krishna awoke and saw Arjuna; on turning behind he saw Duryodhana, and asked the purpose of their visit. Duryodhana spoke, "I am first to come. According to the tradition, you must fight on my side. You are a great man and it befits you to set the right example." Krishna answered, "you may have come first, but Arjuna was visible to me first. I will assist you both. On the one side is my brave Narayana Sena; on the other side I am alone, under a vow not to take up arms. Arjuna, you exercise your choice." He begged Krishna to support him in person.

Duryodhana was much pleased with the acquisition of the mighty force, and returned home happy. Arjuna believed in Krishna's grace.

Though sure that the war was inevitable, Krishna went to Hastinapura as a matter of courtesy and advised Duryodhana. "Do not be the cause of ruin. Return to the Pandavas their territory. Dhritarashtra will be the king and you the heir apparent. Befriend the Pandavas; they will be an asset to you." Duryodhana was obdurate and he refused to part with even a needle's point of the land. Vedavyasa appeared and told the king that the war was destined and would bring about extinction of his race. He endowed Sanjaya with divine vision to witness and relate the events of the war to the king.

On the tenth day of the battle, the grandsire Bhisma, the sole hope of the Kauravas, fell down almost dead. The king was stricken with grief and asked Sanjaya to narrate the events of the war. This narration is the heart of the Mahabharata and is known as Srimad Bhagvadgita. It is the celestial melody; he who chants it with devotion enjoys divine rapture. It is a nectar; he who dives deep and drinks it becomes immortal. It is a heavenly fragrance ever enchanting and exhilarating. Lord Krishna has called it His heart and His imperishable wisdom. This little book of wisdom exerts tremendous spiritual influence, claps the aspirants to her bosom and brings them solace by removing their doubts and sufferings. Its votary knows no disappointent; and even the most sinful is assured of redemption : अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वम् ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ।।

Man is ignorant of his own being. His consciousness is clouded by false notions. He wrongly identifies himself with the body, and feels its decay and destruction as his own. The result is that he undergoes perpetual birth and death, and is tossed hither and thither in the mortal world. Worldly pleasures charm him and attract him; and he strives to possess them and enjoy them. Failing to obtain them he is agitated; agitation of mind causes delusion; delusion confuses memory; confused memory ruins discrimination; and he is lost. From day to day, we go on living this sort of purposeless and painful life without pausing to think if there is any better state of existence possible. A few persons do feel dissatisfied and attempt to attain unmixed and everlasting happiness, the goal of life. To such aspiring souls, the Gita reveals the profound wisdom, that the individual is an eternal portion of the Lord : "ममैवांशो जीवलोके जीवभूतः सनातनः" and as such, he is SAT (Eternal), Chit (Knowledge) and Ananda (Bliss). This realisation can be attained through the adoption of spiritual disciplines.

The foremost path of spiritual perfection is the Karmayoga (Yoga of selfless action or Samattva Buddhi Yoga). Action is the substratum of life. Man cannot remain inactive even for a moment. His nature impels him to work. It is hypocrisy to restrain the sense organs and sit revolving in the mind the thoughts regarding sense objects. Action is superior to inaction. It is through action that man can relieve his own suffering as well as of others and make the world happy. Our daily actions become the acts of worship of God when done without attachment and without having an eye on results : "असक्तो ह्याचरन्कर्म परमाप्नोति पुरुषः"

Krishna exhorts Arjuna not to run away from battle. He is to fight not for personal aggrandizement, but for the protection and uplift of virtue. A war is no sin when fought for the righteous cause, taking as equal victory and defeat, gain and loss, pleasure and pain : सुखदु:खे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

Arjuna is a warrior. His innate nature will force him to fight. Man's nature-born work, though of less merit, is preferable because it is easily done, is spontaneous and smooth, the energy is not frittered away in several directions, and also no sin is incurred : श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

People, who ignore their duty and vie with one another in avoiding the irksome, disturb and harm the social organisation; whereas, man executing his assinged duty gets perfection and establishes harmony and peace in the society. His actions being done for the universal weal are in fact, the service of God as He pervades in all. He who cooks for himself and lives for himself is sinful. He excells who looks upon pleasures and pains of others as his own.

Present life of man has been shaped by the past actions and the future will be determined by the present. He is the sumtotal of his actions. The wheel of birth and death goes on revolving until the prarabdha (destiny) is consumed by the selfless works done in unison with the Divine Will. Desire and attachment towards the pleasures of the world are at the root of all pain and sorrow. He, who controls the vehemence of the senses excited by the objects of desire and moves free from egoism and attachment, attains peace a state of God-realised soul :

विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

To the Sankhyayogi (Jnani) the universe is the creation of Maya. Its objects are wholly transient. God alone, the embodiment of existence, knowledge and bliss, equally and completely pervades everywhere. Being firmly established in this belief, his desires and activities with regard to the objects of the world including the body, are totally renounced. Just as a person awakened from dream loses all connections with the dream-world, even so he, being awakened from the dream of ignorance, loses all connections with the impermanent world. Due to ignorance, intuition is overshadowed by doubts, prejudices, desires and attachments. As soon as these dirts are washed off through discrimination [Vivek] and the knowledge of God, man realises that he is no other than his Lord. Wisdom shining like the sun reveals the Supreme and he goes whence there is no return : ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

In Rajayoga (Yoga of Meditation), the seeker has to keep in check the flow of thoughts through concentration upon God. By this practice the highest state of consciousness is attained, where individual soul communes with the Universal Soul and attains Bliss. It is useful both for the Karmayogi and the Jnanyogi. यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

A man of emotional nature takes up devotion (Bhaktiyoga). Its essence lies in the feeling of contact and fusion with God. A devotee pines for a life in which the cord of his being shall vibrate with the touch and embrace of the Bliss everlasting. He surrenders himself heart and soul and becomes a tool of His hands. Whatever he does, it is

all for the pleasure of God and he offers all to Him. His actions become righteous and virtuous; the whole life is sanctified and the Supreme is attained.

Devotion is not so difficult as control of the mind or path of Knowlege or acting selflessly. What was the quantum of knowledge and deeds of Dharma Vyadha, a meat-seller; what was the merit of Kubja, a street-girl; too young was Dhurva to meditate and realise God; and what was the personality of Sudama, a pauper. They were simply devotees and the Lord blessed them.

God of the Gita does not sit in a lonely place from where He creates and commands. The universe emanates from Him like the web from the spider. He resides in the hearts of all. He is omnipresent, as such, He is material out of which the world is created. He is omniscient and omnipotent, as such He is the creator. Just as electricity is formless yet it reveals itself in the forms of the media; so God is unmanifest, yet unto His devotees, He manifests in the forms meditated upon : ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । He incarnates Himself to establish Dharma, and still more to talk, to play and to bless the devotees. Therefore, the aspirants should make Him the be-all and end-all of life, renounce all cults and creeds, and take refuge in Him. By His grace they will be absolved of all sins, get peace and bliss, and attain immortality. So is assured by Lord Krishna :

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।।

Young friends may reasonably say how they could study the Gita when the demand on their time is quite heavy. The answer is that the feeling of heaviness of work is due to incorrect priorities and wrong guidance. Remember, that religion is a part and parcel of life. Without religious education life becomes aimless and chaotic; and one is liable to land into mire of superstitions or into a desert of scepticism. Philosophy of the atheists is doing incalculable harm in the name of civilization and progress. Thence, there is a great need of religious training from the very childhood; and the Gita serves this purpose very well. It is cosmopolitan in outlook and universally appreciated. In its sacred precincts there is no room for bigotry and fanaticism. Its votary enjoys peace and creates purity and harmony in the society.

Let the reader read a chapter of 'Gita-Divine Aroma' every morning and ponder over before going to sleep and act upon what appeals to him. After sometime he will experience inner joy and lift in his life.

CONTENTS

CHAPTER I

The Dejection of Arjuna

Sanjaya : With a heavy heart, I have to convey to you that Bhisma Pitamaha has fallen down almost dead.

Dhritarashtra : It is most calamitous. My heart sinks. There is no hope of our victory now. Alas ! Kurukshetra is a holy place where Brahma, Indra and sages practised austerity and achieved salvation. There my sons and nephews are engaged in mutual slaughter, a henious crime ! What are they doing ? Relate the events in detail.

Sanjaya : Pandavas' army, though small in number, is so well drawn up that to Duryodhana it appeared mighty. Very expedientially he himself approached Acharya Drona and addressed :

Duryodhana : Acharya, please behold the Pandavas' army. How powerful it appears. It is arrayed by your talented pupil Dhristadyumna. There are heroes and archers such as : Satyaki, Virata, Drupada, Dhrstaketu, Chekitana, King of Kasi, Purujit, Saibya, Yudhamanyu, Uttamauja, Abhimanyu and the sons of Draupadi. They are all equal to Bhima and Arjuna in skill and prowess.

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

Chapter I. Verses 1,

संजय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्वं एव महारथाः ॥ ६ ॥

On our side, there are yourself, the unconquerable Bhishma, Karna, Kripa, Aswatthama, Vikarna, Bhurisrava and hosts of others, well equipped and skilled in warfare. They stand staking their lives for me. Our army is invincible under the command of Bhishma. He, therefore, should be well guarded from all fronts. Our stability and consequent victory depends upon him

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥
भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ।।१०।।
अयनेषु च सर्वेषु, यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु, भवन्तः सर्व एव हि ।।११।।

Sanjaya : Granduncle Bhishma was much heartened and pleased. To cheer up Duryodhana, he roared like a lion and blew his conch. It was followed by the blowing of conches, and beating of tabors and drums on all sides. The sound was terrible. It echoed through heaven and earth. Your sons were much frightened.

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ।।१२।।
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ।।१३।।
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ।।१४।।
पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ।।१५।।
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ।।१६।।
काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ।।१७।।
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ।।१८।।

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ।।१६।।

Dhritarashtra : Krishna was under pledge not to fight. What is he doing ?

Sanjaya : Krishna is Arjuna's charioteer. Arjuna, seeing your sons ready for the battle, took up his bow and asked Krishna to take him between the two armies, so that he may observe the warriors with whom he has to engage himself in fighting. Krishna placed the magnificent chariot in front of Bhishma and Drona.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ।।२०।।
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।।२१।।
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ।।२२।।
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ।।२३।।

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ।।२४।।
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ।।२५।।

Dhritarashtra : Did Arjuna begin to fight and against whom ?

Sanjaya : No, Arjuna saw granduncles, teachers, maternal uncles, cousins, grandsons, fathers-in-law and friends. Compassion entered into his heart. Just as a noble and virtuous wife cannot bear the company of another woman with her husband, so, because of the association of pity, the spirit of bravery deserted Arjuna and he stood aghast and spoke.

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥२६॥
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥
कृपया परयाविष्टो, विषीदन्निदमब्रवीत् ।

Arjuna : Madhava, when I look upon my kinsmen drawn-up and eager to kill one another, my whole body trembles, mouth is parched, skin burns, hair stands on end, gandiva slips, mind whirls, and I am not even able to stand.

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

Krishna : Most surprising ! Should such a dreadful heart be subdued by pity born of attachment to kith and kin. Or are you afraid to be killed at the hands of Karna ?

Arjuna : I do not fear to die. Karna is of no consequence to me. Purushotama, I could contain Lord Shiva in dual combat and destroy Niwat and Kovach and other Asuras.

Krishna : Why do you tremble then ?

Arjuna : Just as a humble bee (Bhavra) drills wood but gets imprisoned in delicate leaves of Lotus, so I am over-powered by affection. Further, I see no good in mutual slaughter. The omens are inauspicious.

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।।३१।।

Krishna : What omens are ill. To me you seem to be mentally upset. How do you propose to gain kingdom without killing the enemy ?

Arjuna : Janardana, I desire neither victory nor dominion nor pleasures of life. They, for whose sake kingdom and enjoyments are needed, stand risking their lives and riches. War does not bring peace and happiness. Ultimate result is sin. It does not behove us to kill the sons of Dhritarashtra.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।।३२।।
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
तइमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।।३३।।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राःश्यालाःसंबन्धिनस्तथा।।३४।।
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।।३५।।

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥३६॥
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

Krishna : What you say is equally applicable to the Kauravas, but they stand ready to fight.

Arjuna : The Kauravas are greedy and have no sense of right and wrong. They do not understand that enmity towards friends and destruction of clan are sins. We, who are aware of the harms, must turn away from the crime.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९॥

Krishna : What harm is there ? In war there are no such considerations.

Arjuna : The greatest curse on mankind is war. By the ruin of a clan, its traditions perish and lawlessness prevails. The women folk go astray and intermixture of castes ensues, society wanes, even the fore-fathers fall and dwell in hell. Alas ! We have intelligence and yet, are ready to slay our brothers out of greed for kingdom. War bleeds the many and enriches the few.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥
संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२॥
दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३॥
उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥
अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

Krishna : Do not sermonise. Tell me what your decision is ?

Arjuna : Let the sons of Dhritarashtra kill me unresisting. To be saved from the crime of human massacre seems much better.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

Sanjaya: Having spoken thus, Arjuna, overwhelmed with grief, sank down on the seat of his chariot and laid down his bow and arrow.

संजय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

Chapter I Verses 41—47

OM TAT SAT

CHAPTER II

The Yoga of Knowledge

Dhritarashtra : The war should have come to a stop. How it began ?

Sanjaya : Arjuna's eyes were filled with tears. He was much depressed and agitated. Krishna took him to task and exhorted him.

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Krishna : Arjuna, you asked me to station the chariot between the armies. Both the armies are facing each other. At this odd hour, your feeling of kith and kin is untimely. Were you not aware of it before ? It is infatuation. Unmanliness does not befit you. Kunti is your valiant mother. Whence this faint heartedness. You are shirking from your duty as a Kshatriya. You are famous for your nobility, The best hearts are even the bravest. Why should you be cowed down by pity ? It is ignorance. It will bring you neither fame nor salvation. Do not yield to it and stand to fight.

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

Arjuna : Achyuta, it is so amazing. Do you expect me to fight against Pitamaha Bhisma and Acharya Drona ?

Krishna : Why should you not ? what harm ?

Arjuna : O Madhusudana, Bhishma and Drona are virtuous and kindness personified. I am indebted to them for their regard and love for me. They are worthy of reverence.

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रति योत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Krishna : How do you intend to take back the kingdom ? What is the alternative ?

Arjuna : To live upon alms is preferable to the enjoyments arising out of the war, because those delights will be besmeared with blood.

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान्रुधिरप्रदिग्धान् ॥ ५ ॥

Krishna : Are you perplexed because of the uncertainty of the outcome of war ?

Arjuna : My lord, to fight or not to fight is my problem and not the result of the war. They, for whom victory is needed, stand facing death. My mind is puzzled. I know not what I should do. I seek your guidance. Pray, enlighten me as to my duty. You are my refuge.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम—
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

Krishna : I am your friend and your charioteer. Why should you seek refuge in me ?

Arjuna : The sovereignty over an affluent kingdom and the lordship over the gods cannot bring me peace. My grief is too deep. Only your grace can save me. I want peace. I will not fight.

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९ ॥

Krishna : Arjuna, you talk like a sage but know little about your own-self. You grieve over what should not be grieved at. Are you the only slayer and all else are to be slain. Let not this vanity enter your heart. The world is ancient. Evolution and desolution is its nature. The wise

do not sorrow over the dead or the living. Men appear and disappear like the waves of the ocean. Births and deaths are illusions.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्री भगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

Arjuna : Birth and death is a common phenomenon. We daily see it.

Krishna : Just as a body gets boyhood, youth and old age, so the soul assumes different body equipments. The change of the body is not the death of the soul. There never was a time when you, I or these kings did not exist or will ever cease hereafter.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥
देहिनोऽस्मिन्यथादेहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

Arjuna : In life, we experience pleasure on union and pain on separation. How can we escape grief ?

Krishna : When sense organs come in contact with their objects, pleasure or pain, heat or cold are felt. These are insentient and fleeting impressions. Change is the law of nature. The fire is pleasing in winter and painful in summer. Arjuna, you have to ignore them. Those, who are not tormented by these momentary feelings, achieve mental equipoise and become qualified for immortality.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

Arjuna : What does immortality signify ?

Krishna : The soul is real (SAT); it never ceases to be. Body is unreal (Asat.); it perishes. Like the fabled swan who grasps milk from its mixture with water, the seers have perceived this truth. The soul is indefinable, unchangeable and all-pervading. No one can destroy it. Soul neither kills nor is killed.

Arjuna : Generally, it is spoken that A has killed B. Why this usage ?

Krishna : It is due to ignorance. The soul is identified with the body. Presuming ourselves to be the body we call the body 'I'; while, 'I' infact, is the Spirit. The soul is neither born nor does it die; it is ancient and immortal. When the body is slain, the soul is not slain, just as in spite of the sun's reflection in the water having disappeared, the sun remains.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥
न जायते म्रियते वा कदाचि—
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२०॥
वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

Arjuna : What is death then ?

Krishna : The spirit casts off one physical form and enters into another, just as a man changes clothes according to the occasion and convenience. Every minute there is a change in the body. If the change in the body is taken to mean death, then every minute man dies and takes birth.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा—
न्यन्यानि संयाति नवानि देही ॥२२॥

Arjuna . When the soul has existence why can it not be slain ?

Krishna : The component parts of the universe are : the ether air, fire, water and earth These elements are inert and perishable and so are the objects made up of these elements. Soul transcends these elements and cannot be touched by them. Hence, the soul is uncleavable by weapon, impervious to water, not to be dried by air and

incapable of being burnt by fire. It is unborn, eternal, everlasting and omnipresent.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४ ॥

Arjuna : When the soul is everlasting and omnipresent, why is it not seen ? And how can we know it ?

Krishna : What is gross and manifest, is felt and perceived by the senses and the mind, while the soul is subtle and beyond their reach. It can be realized only by the knowledge. Otherwise, it is unthinkable and immutable. Knowing so, you should not grieve.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Arjuna : Generally, the materialist identifies the soul with the body and considers it perpetually in the process of birth and death.

Krishna : It is a wrong conception. Even then, one should not grieve because, he, who is born, must die and the dead must be reborn. Life and death are inevitable like the rising and the setting of the sun. What is unavoidable, must cause no distress.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

Arjuna : The extinction of the physical bodies, generally causes sorrow.

Krishna : There in no reason for sorrow. All beings are unmanifest before birth and after death. They are manifest only in the middle. It is a universal law. What occasion for lamentation.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

Arjuna : Madhva, I could not comprehend the idea of soul and its physical embodiment.

Krishna : It is nothing strange, for the soul is very subtle. It is marvellous to have its knowledge. To see, to speak, to hear and to know the soul is all marvellous. Arjuna, you ought not to worry. You should only keep in mind that the body is mortal and must die, and the indweller is immutable. Thinking so, you should stand and fight.

आश्चर्यवत्पश्यति कश्चिदेन—
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३०॥

Arjuna : Even if the soul is immortal and the body is mortal, why is it essential for me to fight?

Krishna : You are a Kshatriya and a warrior. There is no other higher duty for a Kshatriya than to fight the righteous battle.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

Arjuna : Why do you call this battle righteous ?

Krishna ; You made all possible efforts for peace. This hostility is not of your seeking. It is forced upon you. As a kshatriya, you have to fight, otherwise you will incur sin. For you it is a God's gift, a gateway to heaven. People eagerly seek such an opportunity which you have got unsolicited. You are fortunate. Victory will bring you fame and the sovereignty of the kingdom. If slain, you will go to heaven. Both ways, the war is a boon to you.

Arjuna : My Lord, I told you that neither victory, nor kingdom, nor honour, nor even the lordship of heaven does attract me. What harm if I avoid the blood bath ?

Krishna : To get away from this contest is the betrayal of faith towards brothers and friends. It will bring you everlasting dishonour. To a hero, infamy is worse than death. Your commanders will think that you have desisted from the battle out of fear. They will make light of you. Your enemies will disparage your prowess and will speak ill of you. You possess glory for which others stake their lives. Reputation is a jewel which nothing can replace. Stand resolved to fight.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ।। ३२ ।।
अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ।। ३३ ।।
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ।। ३४ ।।

Chapter II Verses 32—34

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ।।३५।।
अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ।। ३६ ।।
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ।।३७।।

Arjuna : Will this killing not amount to sin ?

Krishna : A war is no sin when it is fought without any desire, treating alike pleasure and pain, gain and loss, victory and defeat.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ।। ३८ ।।

Arjuna : Vasudeva, you have presented to me the attitude of mind from the point of view of Jnana Yoga, and explained that the wise do not regret over the dead or the living. Body decays, while Soul is immortal. Contact of sense organs with their objects gives rise to the feelings of pleasure and pain, heat and cold. These are fleeting impressions and must be ignored. The Unreal (World) has no existence and the Real (ATMA) never ceases to be. Soul pervades all and is never destroyed. Only the ignorant think that the soul is killed and kills. The Soul is neither born nor does it die. It is everlasting, unmanifest and indefinable If it be supposed that the soul perpetually takes birth and dies, even then it, being inevitable is not a matter for grief. You also told me that the righteous war is the duty of a Kshatriya. It is no sin when it is

fought without desire and attachment. So far I have followed. But actions, evil or virtuous bear fruit and create bondage. How to shake off this bondage of Karma ?

Krishna : Adopt the path of selfless action (Karmayoga). In it neither the effort is lost nor any harm is ever done. A selfless action bears fruit but the fruit is the attainment of God and as such it does not bind the doer and he is saved from the great fear of birth and death. There is one definite aim, the betterment of spiritual nature and the attainment of God. The thoughts of the ignorant and the irresolute are diverse and manifold. They covet for celestial and worldly pleasures because they have no experience of the inner joy emanating from the self. They are obsessed by the desires and are devoted to the letter of the Vedas dealing with the rituals that bring them enjoyments. To them it is the aim of life. The Vedas deal with the three modes of prakriti (Gunas) and actions arising out of them which bind man to desires and anxieties. Arjuna, you should transcend the Gunas and be Atmawan. You should rise above the pairs of opposites and remain unconcerned about the acquisition of wants and the preservation of what has been achieved.

एषातेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां श्रृणु ।
बुद्धया युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

Chapter II Verses 39—41

यामिमां पुष्पितां वाचं प्रवदन्त्यविश्चितः ।
वेदवादरताः पार्थं नान्यदस्तीति वादिनः ॥४२॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यंगतिं प्रति ॥४३॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

Arjuna : Is it not the contradiction of the Vedas, our sacred scriptures ?

Krishna : It is no contradiction. It simply means that an enlightened sage, established in Brahma, has the same use for the Vedas as one has for a pool in a place flooded all round with water.

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

Arjuna : What are the marks of the selfless action ?

Krishna : Its chief marks are :- **To work is the duty.** One cannot shirk action as he has to consume the fruits of destiny (Prarabdha). **Fruit is no concern.** To worry over the fruit is to be unmindful of the present and live in the future. To achieve the desired results from actions is not in one's power. Man proposes. God disposes. Sometimes even the best laid plans of men are shattered. **Action without motive.** One acts because one must perform one's

duty. Realisation of God is the only motive. **There is no attachment to inaction.** The prescribed duties must be performed with evenness of mind with a view to receiving God's blessings.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन् ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

Arjuna : What is meant by evenness of mind (Samattava Budhi Yoga).

Krishna : Evenness of mind or Yoga of equanimity is the performance of duty without worry about success or failure, and remaining free from attachment. Mere action is far inferior to equanimity of mind. Miserable are they who work for fruit.

Arjuna : In what way this yoga of equanimity benefits the practiser ?

Krishna : Its practice is skill in action. One endowed with it sheds both good and evil and is freed from the shackles of birth and death. Birth is the result of desires. When one works without desires and egoism, the VASANAS are purged and there remains no cause for another embodiment. The blissful supreme state is gained.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ।४८॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५० ॥

Chapter II Verses 47—50

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ।। ५१।।

Arjuna : How is the supreme blissful state obtained ?

Krishna : The descriptions of the pleasures of this world and the next are illusory and contradictory. They confuse the mind. When the mind becomes tranquil and steadfast, the delusion created by the desires is removed and one becomes indifferent to those pleasures. He meditates on God and attains union with Him.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ।। ५२ ।।
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ।। ५३ ।।

Arjuna : What are the traits of the God-realized soul and how does he behave ?

Krishna : He delights in the joys of the self, having relinquished the cravings of the mind. His mind is not afflicted by sorrows nor comforted by pleasures He is free from passion, fear and anger. He neither rejoices nor recoils from meeting the good and the evil, and remains unattached. He withdraws his senses from their objects as the tortoise draws in its limbs.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ।।५४।।

श्री भगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।। ५५ ।।
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ।। ५६ ।।
यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ।। ५७।।
यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ।।५८।।

Arjuna : The sense of taste is so strong that the relish persists even after the sense objects cease. What is the remedy ?

Krishna : The taste also fades away when the supreme is attained. The mental impressions of the sensuous life lived in the past are wiped off and the mind becomes steady.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ।। ५९ ।।

Arjuna : So impetuous are the senses that they forcibly carry away the mind even of the wise, practising self control. How to make the mind steady ?

Krishna : The positive technique to make the mind steady is to withdraw the mind and the senses from their objects and to focus them on Me and to perform all actions for My sake.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।। ६० ।।

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

Arjuna : Why is it necessary to focus the mind upon you ?

Krishna : The mind needs some permanent attachment to remain stable; otherwise, it is allured by sense objects, and attachment for them develops. From attachment springs desire; when desire is not fulfilled, it gives rise to anger; from anger arises delusion; delusion confuses memory; confused memory destroys ability to discriminate and consequently one is lost.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

Arjuna : How does a man of disciplined mind, free from likes and dislikes, behave while moving among the sense objects ?

Krishna : Just as the sun touches the earth with its rays and is not polluted, so the mind of a disciplined man, while enjoying sense objects, is not tainted and remains pure and placid. Sorrow cannot enter into the tranquil mind, and the man is ever happy and established in God.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

Arjuna : What about those whose senses and the mind are not in control ?

Krishna : Just as the wind carries away the ship sailing on the waters so the sense organ, with which the mind of the uncontrolled man is attached, takes away his intellect. Such persons have no determination, reason and comprehension and consequently, they have no faith in God and no peace. Without peace how can there be happiness ?

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥
इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

Arjuna : What is the chief distinction between the mental attitudes of the man of stable mind and the man of unrestrained senses ?

Krishna : The man of stable mind remains indifferent towards worldly pleasures. He sleeps over them. It is a night to him. He wakes only in God and gets peace. The sensuous remains engulfed in worldly pleasures. He sleeps in regard to God and is deprived of bliss and peace. The uncontrolled mind Is agitated by the pleasures like the rivers that get turbulent on receiving rain water. In the stable mind the enjoyments merge as calmly as the water of many rivers enter the deep ocean without causing any storm.

He, who has given up all desires and moves free from attachment and egoism, attains peace. Godess of peace cannot coexist with longings and egoism. She rejoices

the company of the steadfast and the tranquil. It is a divine state of the God-realized soul. On attaining it, man is not deluded. Established in this state, even at the last moment, he attains the bliss of Brahma.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥
आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥
विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

OM TAT SAT

CHAPTER III

The Yoga of Action

Arjuna : Achyuta, You hold that one who is endowed with equanimity, sheds in this life good and evil and attains the blissful state. If you give preference to knowledge over action, why should you prompt me to fight. I am ignorant and have taken refuge in you. Please do not confuse me by these involved expressions and give me one definite instruction to attain the highest good.

Krishna : You have misunderstood Buddhi Yoga (Yoga of equanimity) to mean Yoga of knowledge. The path of knowledge and the path of action, both are the courses of spiritual discipline. In the path of knowledge, God and soul are treated as identical; and in the path of action, God is accepted as Master and man as His servant. Action is discarded in neither. Both lead to the same goal as two rivers meet in the ocean. Selfless action purifies the mind of the existing impressions. The mind thus purified, gains ethereal poise, soars in the realm of meditation and experiences the transcendental absolute.

श्रर्जुन उवाच

ज्यायसी चेत्कर्मंरगास्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मंरिग घोरे मां नियोजयसि केशव ॥ १ ॥
व्यामिश्रे रगेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

Chapter III Verses 1—2

श्री भगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ।। ३ ।।
न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ।। ४ ।।

Arjuna : What harm if actions are given up ?

Krishna : Actions can never be avoided. No one can remain inert even for a moment. Is it possible to give up the functions of the sense organs as hearing, seeing, smelling and breathing etc ? An effort to stop activity is in itself an action. Action is nature born. Its process cannot be stopped, nor the cessation of action is desirable.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।। ५ ।।

Arjuna : Why restraint from action is not desirable ?

Krishna : Restraining the sense organs from work and mentally dwelling on sense objects is hypocracy. On the other hand, he who controls his senses by the mind and performs duty unattached, excels. The maintenance of the body without action is not possible. Hence, Arjuna, you should engage yourself whole heartedly in doing duty without attachment for the sake of sacrifice, Actions other than those done for the sake of sacrifice, have binding effect.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ।। ६ ।।
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ।। ७ ।।

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

Arjuna : What is sacrifice and why action is to be performed for its sake only ?

Krishna : Sacrifice means action done in the spirit of self-dedication for the good of all. It consists of prescribed duties such as charity, austerity, study of scriptures etc. By the performance of sacrifices, gods are pleased and they bestow upon the mankind desired enjoyments. Brahma created mankind along with the spirit of sacrifice and asked them to foster gods through sacrifice, and let gods foster them. Thus cherishing one another disinterestedly, men attain the highest good.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥
देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

Arjuna : What harm if man may not foster the gods ?

Krishna : Gods bestow enjoyments and it is theft to enjoy their gifts without serving them in return. He, who partakes of what is left after the sacrifice, is absolved of all sins. He, who cooks only for himself, is sinful and eats sin.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

Arjuna : Why do you call him sinful ?

Krishna : From food arise all beings; the production of food depends upon rain; rain results from the smoke of sacrifice; sacrifice is rooted in action; action has its origin in the Vedas and the Vedas are the breath of God. Hence, God is ever present in sacrifice. This is the wheel of creation. He, who does not follow it, fails to perform his duties and is sinful and lives in vain.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

Arjuna : Sukhdeva and other sages did not perform sacrifice. Were they sinful ?

Krishna : They are liberated souls and unegoistic. To the man who rejoices in the self and is gratified with the self, there is no duty. Having drunk the nectar of wisdom, nothing remains to accomplish. Great souls are self contained.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ।। १७ ।।

Arjuna : If such is the case why do other great men work ?

Krishna : In reality, they do nothing nor do they depend upon any body or thing. Due to Prarabdha, actions are done by them without attachment for the good of humanity. Arjuna, you should efficiently perform your duty without attachment and attain the Supreme.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ।। १८ ।।
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ।। १९ ।।

Arjuna : Who attained perfection through selfless action alone ?

Krishna : Janaka, Prahlada, Ambarisha and other wise men gained perfection, acting without desire and attachment. With a view to maintaining world order, you should take to action.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ।। २० ।।

Arjuna : How is the world order maintained through actions of great men ?

Krishna : All human beings follow in the foot steps of the great and act according to the example set by him Thus, the world order is maintained. O : Partha, I work incessantly, though there is nothing for me to do nor anything unattained worth attaining. If I abstain from work, people will tread my path, will become idle and ~~will~~ perish.

I should then become the cause of confusion and destruction. Hence all wise men should engage in selfless work as enthusiastically as the ignorant works with desire and attachment.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

Arjuna : Rishabhadeva and Jarabhrata and other such sages were averse to action and even to the nourishment of their bodies. Why ?

Krishna : Well, they had no body sense and were like breathing statues. He who is conscious of the body, may be Brhama jnani, must act as a lesson to the ignorant. He has to guide them by his own example.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६ ॥

Arjuna : Why do actions bind the ignorant and not the wise ?

Krishna : All actions are performed by nature. The ignorant

being deluded by egoism, thinks himself to be the doer and gets bound. The wise knows the truth that the gunas as senses move amidst the gunas as objects, and remains unattached. So he is not bound.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥
प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥२९॥

Arjuna : My Lord, I am ignorant and I will be bound if I fight.

Krishna : Do not worry. You surrender your actions to Me and fight with your mind in unison with Me, free from desire and attachment. Those, who with faith and devout mind follow this dictum, are freed from the binding effects of actions

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

Arjuna : What about those who find fault with this doctrine of yours and do not follow it ?

Krishna : They are senseless, deluded, and deprived of all knowledge, and are ruined.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

Arjuna : What if one, setting aside your advice, gives up actions altogether and sits calm and quiet ?

Krishna : I already told you that to give up actions in toto is not possible. Just as the rivers naturally flow towards the ocean, so all beings act under the influence of their nature. Restraint is meaningless. What to say of the common man, even the wise have to follow their nature.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

Arjuna : If everyone is under compulsion of his nature and there is no freedom of efforts, how is he to escape bondage ?

Krishna : Surely, man is bound by his nature, but he is quite free not to come under the sway of attachment and aversion that are rooted in sense objects. These are the foes that misguide and bind him. To give up these is to be free from the shackles of actions.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

Arjuna : If attachment and aversion are the only hinderances in the righteous path and bind the man, I can be easily free from them by living peacefully upon alms. It is not necessary for me to fight. A horrible job !

Krishna : The performance of one's own duty is essential, though it may be hard and devoid of merit. Even if death comes in the wake of the performance of one's duty, it is preferable because another one's work though perfect, not being nature born, is full of fear and so is worse.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Arjuna : Madhava, Sometimes man commits sin much against his will as though impelled by some force. Why is it so ?

Krishna : The cravings in man force him to commit sin. These spring from passions and are insatiable, polluting and wicked. Desire swells by gratification. When obstructed, it causes anger, the chief enemy of man.

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरित पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

श्री भगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्धयेनमिह वैरिणम् ॥३७॥

Arjuna : How does desire induce the man to commit sin ?

Krishna : The senses, the mind and the intellect are seats of desire. Through these, it envelopes knowledge as smoke covers the flame; it clouds discrimination as dirt soils the mirror; it screens virtues as amnion wraps the embryo; and the man is deluded. Therefore, one must slay the arch emeny desire which cuts at the root of wisdom by mastering the senses.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम ॥ ३८ ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

Arjnna : How to overcome desire ?

Krishna : First the senses must be subdued through practice and renunciation. The mind will then stop wandering; intellect will become pure and serene; self-realisation will be gained and the desire will be annihilated; for all organs receive their energy from the self. Senses are greater than the body; greater than the senses is the mind; greater than the mind is the intellect; greater than the intellect is the self,- the greatest and the subtlest. Therefore realise the Self.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

OM TAT SAT

CHAPTER IV

The Yoga of Divine Knowledge

Arjuna : Who is the author of this Yoga of selfless action ?

Krishna : It is eternal and ancient. I taught it to Vivaswana (Sun-God). Vivaswana imparted it to Manu and from him it was handed down to royal sages. As time passed, this imperishable yoga got obscured. The same yoga, though secret, I impart to you because you are my friend and devotee.

श्री भगवानुवाच

इमं विवस्ते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

Arjuna : What a fun ! Krishna, you are born now, while Vivaswana was born much earlier. How could you teach him at the beginning of the creation ? Please explain the mystery.

Krishna . It is no mystery. We have had many births. I know them all but you do not know. My birth unlike that of others is divine. The embodiment of human beings is not voluntary. Driven by Prakriti, they are born again and

again. On the other hand, I, though unborn, eternal and the Lord of all creatures, through My free will (Yoga-Maya) manifest Myself.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्री भगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Arjuna : When and why do you manifest ?

Krishna : When there is an outbreak of lawlessness and decline of righteousness, I incarnate from age to age to protect virtue and destroy evil and thereby establish Dharma.

Arjuna : What do you mean by Dharma ?

Krishna : What holds and sustains the universe is Dharma. Nonviolence, truth, purity and charity are its chief constituents. The adoption of these virtues creates harmony in the social fabric.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥७ ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

Arjuna : Being omnipotent, omniscient and omnipresent, you could establish Dharma even without incarnation.

Chapter IV Verses 4—8

Krishna : Of course. But My devotees love Me and I love them. Just as father and mother take care of their children themselves, so I assume human form to tend upon My devotees, and to play and amuse with them. It enables them to witness and sing My glories and divinise their lives. My birth and activities are divine. He, who knows this reality, gets devoted to Me, becomes rid of passion, fear and anger, and attains Me. Many, in the past, have united with Me.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥
वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Arjuna : In what way and in what form are you obtained by them ?

Krishna : In whatever way, they approach Me, I welcome them. All the paths lead to Me. I manifest before them in the forms they worship.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

Arjuna : When you bless the seekers with your grace and vision, why do people worship other gods ?

Krishna : Because, they crave for worldly pleasures, wealth fame etc, and wish immediate results. By worshiping a particular deity they obtain desired enjoyments quickly. The gods bestow upon them the fruits without regard to ultimate good or harm, but I take into account what is appropriate to them.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

Arjuna : Your birth is divine, I understand. Pray, tell me how your actions are divine ?

Krishna : All beings have definite natures. According to their aptitudes and actions they are created and classified by Me into the fourfold order of society :-

Brahmana (predominant in Sattva Guna), Kshatriya (predominant in Rajas and little Sattva), Vaishya (mostly Rajas and a little Tamas), and Sudra (mainly Tamas and a little Rajas). These castes are complementary of one another and not competitive.

Though the author of this creation and classification, I remain nondoer and uncontaminated, in the same way as the ocean is the cause of waves and bubbles but remains unaffected. He, who knows Me thus, is not attached to actions and remains unbound. Yayati, Yadava, Janaka and other seekers performed actions and were not bound. Arjuna, you should also do actions like the ancients.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

Arjuna : To act and yet to remain nondoer is beyond my intelligence. Kindly explain it fully to me.

Krishna : Even the wise are perplexed to know what is action and what is inaction. Time prevailing ideas, traditions and the voice of conscience, these get mixed up and confusion is caused about the reality of action.

To recognise inaction in action and action in inaction is to comprehend the reality of action. True inactivity is to keep the mind serene and free from vain thoughts and attachments. A man, who is engrossed in thoughts, though physically quiet, has intense activity inside. On the other hand, the actions of the wise, being free from attachment and desires, are equivalent to inaction. The selfless work, done with a devout heart, becomes inaction, its heaviness being wiped off and it becoming natural and spontaneous. Mother tending upon her child feels pleasure rather than discomfort.

In the self, there is no activity; in the body, there is no rest. Just as the steam makes the engine move and itself does not move, the body works and not the self. Therefore, he, who is established in the self, though engaged in action, is a nondoer. He works with the body but remains calm in mind and free from longings. Hope, greed, desire, vanity are the causes of selfish action and sin. He is not their victim and is ever contented. What binds the man is the selfish motive and not the work.

The fact is that the state of action in inaction and inaction in action is indescribable in words. It can be learnt from the life of the saints and sages who perform tremendous work and remain nondoer. Like the sun, they enliven the whole environment by their very presence.

Arjuna : The knowledge of the reality of action and inaction enables the man to be rid of the binding effect of actions.

Is it the only advantage or is there some other benefit as well ?

Krishna : His actions also melt away entirely being done with mind established in God and for the sake of sacrifice.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥
यस्य सर्वे समारम्भाः कामसंल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥ २० ॥
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥
यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Arjuna : What is the idea behind sacrifice ?

Krishna : When an oblation is performed with no other motive but the attainment of Brahma, the result is the gain

of Brahma. All practices to realise Brahma are called sacrifices, such as :- Deva yajna, offerings to gods; Brahma yajna, to see and feel Brahma everywhere; Indrya sanyam yajna, control of the organs of perception Pranayama yajna, equalisation of out-going and in-coming breaths; Jnana yajna, the realisation of God through knowledge; Austerity; Charity; ~~and~~ the study of scriptures etc. All these are begotten of actions of body, mind and intellect. By their performance, vasanas are consumed, the man is liberated from sins and attains Brahma. Even worldly prosperity is not for him who offers no sacrifice, much less the gain of Brahma.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥
दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥
श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥
सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥
अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

Chapter IV Verses 24—30

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्य: कुरुसत्तम ॥ ३१॥
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

Arjuna ; Although the goal of all sacrifices is the achievement of Brahma, still which one of them, do you consider to be superior ?

Krishna : Sacrifice in the form of knowledge is superior to the sacrifice performed with material things, because all actions culminate in knowledge. Knowledge is gained by putting questions to the wise with faith and veneration. O Arjuna, by the light of that knowledge your ignorance will be obliterated and you will see all beings in yourself and also in Me, the Over soul.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञ: परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Arjuna : Achyuta, my mind is not pure to let the light of knowledge enter my heart and dispel my ignorance.

Krishna : Do not under-rate yourself. You possess divine virtues. Even if you are the most sinful among sinners, still you will cross over the river of sin by the boat of knowledge. The fire of knowledge burns all actions to dust as the fire consumes all fuel to ashes.

Arjuna : What does it mean that knowledge burns actions ?

Krishna : It means that actions : good or bad, their results : pleasant and pain, their causes : attachment and egoism, are destroyed. All actions come under three categories :- **Samchita (Reserved)**, the accumulated actions of the previous lives not yet operative; **Prarabdha (Fruit bearing)**, out of the Samchita that which begins to bear fruit in the present life; **Kriyamana (Current)**, the new actions that are being done at present. Being unattached and unegoistic, the action of the wise do not bear fruit and are not accumulated to become Samchita, while the Prarabdha karmas, being enjoyed with detachment are consumed. Thus, all actions are burnt. It is the accumulated actions that supply the impulse to perform further actions.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ।। ३६ ।।
यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ।।३७।।

Arjuna : What are the pre-requisites of the acquisition of knowledge ?

Krishna : It is the sense organs that seduce man into sensuous life. The aspirant must control his senses and be devoted to the spiritual practice with faith. He will attain purity of heart and gain knowledge in course of time. There is no better purifier than divine knowledge. No ambition is fulfilled by way-ward thinking. Persons, lacking discrimination, devoid of faith and of doubtful nature, get joy and peace neither here nor hereafter. They go to ruin.

Chapter IV Verses 36—37

Therefore, Arjuna; you should cut down your doubts with the sword of knowledge, become even minded, and dedicate all actions to God. Action will not bind you then. So stand up and fight

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धिः कालेनात्मनि विन्दति ३८ ॥
श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परांशान्तिमचिरेणाधिगच्छति ॥३९॥
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

OM TAT SAT

CHAPTER V

The Yoga of Renunciation

Arjuna : Sankhyayoga (the yoga of knowledge) and the Yoga of Action both have been commended by you. Pray, tell me which one is preferable ?

Krishna : Both, renunciation and yoga of action are conducive to the highest good, but the Yoga of Action is easier and so better. He, who is free from hate and longings Is as good as sannyasi (renouncer) and is easily freed from bondage. He, who is firmly set on one, achieves the results of both, the realisation of God. Hence, he who sees both the paths as one with regard to result, sees the reality.

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ।। १ ।।

श्री भगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ।। २ ।।
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ।। ३ ।।

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

Arjuna : In what way the yoga of action is better and easier ?

Krishna : For one tied to the body, it is not possible to renounce the doer-ship of the activities of the senses and the body (Sankhya-yoga) without first purifying the mind through Karmayoga; whereas by the practice of Karma-yoga he gets purification of heart; his intellect becomes one pointed and is filled with God consciousness. With mind fixed on God, he soon reaches Brahma, remains calm and unaffected, though performing actions.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

Arjuna : What are the characteristics of the Sankhya Yogin and the Karma Yogin ?

Krishna : The Sankhya Yogin knows the reality that while seeing, hearing, touching, smelling breathing, sleeping etc, he does nothing and that it is the senses that are acting on sense objects. To him, the world is transitory and illusive like the events of the dream; the body is like a guest house where he has come to stay for sometime

and has to keep it clean and pure. He remains absorbed in God, doing nothing himself and getting done nothing by others.

The Karma Yogin works with body, mind and intellect without attachment and egoism for the sake of self-purification. It is the attraction and attachment for the objects of the world that are at the root of all evils. By offering the fruits of actions to God, he remains untouched by sin, as lotus by water, and attains peace and God realisation.

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥८॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥
ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥११॥
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥
सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

Arjuna : When the sovereign soul (God) neither works nor causes any one to work nor connects works with their fruits, how does the universe revolve ?

Krishna : This function is done by nature deriving its motive power from God.

Arjuna : Since nature derives its motive power from God then God is the prompter and consequently, must partake of virtue or sin.

Krishna : With regard to God such a presumption is ignorance. The sun sheds light making both, good and bad visible but itself remains untainted. Similarly, nature works under God's supervision, but He remains a witness, not partaking of sin or virtue.

Arjuna : When it is the nature that works, why do men think themselves to be doer ?

Krishna : Because they identify themselves with the body and their knowledge is enveloped by ignorance. They become a prey to this delusion.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

Arjuna : Are all the Jivas deluded and none knows the reality ?

Krishna : All are not deluded. To them, whose ignorance is dispelled by the knowledge of the self, the Supreme is revealed. They are exclusively devoted to God and get established in Him. Their sins being wiped out, they go to the abode whence there is no return.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

Arjuna : What are the attributes of the man established in God ?

Krishna : He makes no difference between high and low. All are equal to him. He looks with the same eye on a learned Brahman, a cow, an elephant, a dog and an out-caste.

Arjuna : One rides on an elephant but not on a cow; he drinks the milk of the cow and not of the dog. A learned Brahman draws respect but not an outcaste. To me, the said equality is misnomer. Kindly explain what you mean by the statement that the wise man looks with the same eye on all ?

Krishna : It means that he loves all beings as he sees God pervading in all. He is neither attached to the one nor is averse to the other. He looks upon every one as his own self. He, whose mind is thus set on equality, overcomes his being and rests in equanimity. He neither rejoices on what is he pleasant nor is perplexed on what is unpleasant.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥
न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥

Chapter V Verses 17—20

Arjuna : Does such a man commit physical suicide since pleasure and pain are natural feelings ? How can a man live without joy in life ?

Krishna : He does not commit suicide. He rejoices in the joy of the self. The pleasures born of sense contacts are fleeting and result in pain. He remains indifferent towards them. Through meditation he derives pure joy inherent in the soul.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

Arjuna : "He derives pure joy inherent in the soul", pray, elaborate the idea.

Krishna : It signifies that while alive he is able to withstand the impulses of lust and anger, is harmonised and happy. He rejoices in the self by the joys of the self and is illumined by the light of the self. He is a yogin and realises Brahman. His sins are washed off and doubts are dispelled. He remains engaged in the welfare of all beings, and attains to the beatitude of God.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥
योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ।। २६ ।।

Arjuna : The practice of contemplation to subdue the senses and the mind is useful both in Jnan-Yoga and Karma-Yoga. Kindly tell me how to practise meditation.

Krishna : One should shut out the thoughts of external contacts, fix the gaze between the eye brows, practise pranayama (Equalising the out-going and in-coming breaths), concentrate upon God and feel His presence and bliss. It will bring his senses, mind and intellect under control, put away desire, fear, anger, and he will be liberated.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ।।२७।।
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ।।२८।।

Arjuna : Apart from the Karma Yoga, the Sankhya Yoga and the yoga of meditation, is there any other path to follow?

Krishna : The aspirant must know that I am the enjoyer of sacrifices and austerities, the supreme Lord of all the worlds and the selfless friend of all beings. Knowing so, he must become My devotee and be one with Me.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ।।२९।।

OM TAT SAT

Chapter V Verses 26—29

CHAPTER VI

The Yoga of Self-Control

Arjuna : Janardana, I wish to know about contemplation in some detail.

Krishna : For contemplation the mind has to be subdued and made tranquil, never mind if it is accomplished through the discipline of Sankhya Yoga or the Yoga of action. He, who does his duty independently of the fruit of action, is in reality an ascetic (Sankhya Yogi) and a Karmayogi as well. Merely to omit sacred fire and other activities is no renunciation. It is nothing but idleness. The real objective is to give up thoughts of the world and remain composed and collected. To gain tranquility of mind, action without motive is the means and when enthroned in tranquility, tranquility itself becomes the means and puts him into actions to allay the sufferings of others. Through such actions, he acquires mental equipoise.

श्री भगवानुवाच

अनाश्रित: कर्मफलं कार्यं कर्म करोति य: ।
स संन्यासी च योगी च न निरग्निर्न चाक्रिय: ।।१।।

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ।।२।।

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

Arjuna : What is meant by mental equipoise ?

Krishna : It means that the seeker feels no attachment to sense contacts, and gives up the formative will i. e. Sanklpa and Vikalpa arising from the thoughts of the world.

Arjuna : What are Sanklpa and Vikalpa ?

Krishna : We make a plan. Before the plan is executed, an ever active imagination wipes it out or modifies it. This tendency of willing and undoing is called Sanklpa and Vikalpa. Unless it ceases, nothing great can be achieved.

Arjuna : Is it possible to stop the impulses of the mind (Sanklpa and Vikalpa) and attain the Supreme.

Krishna : Of course, it is possible. When the mind is under control, thought waves stop. Through discrimination he lets in virtuous thoughts and subdues evil ones and ultimately gets merged in the self. It is the lower instincts that drag him down. Man himself causes his rise by conquering his lower self—the body and the mind. He causes his fall when he lets them go unsubdued. He, who engages himself in virtuous activities, is lifted and is said to be his own friend. On the contrary, he who is immersed inworldly pleasures is said to be his own enemy.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥
उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

वन्धुरात्मात्मनस्तस्य येनात्मैवात्मनाजितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

Arjuna : How does the selfcontrolled man behave ?

Krishna : He is even minded amidst pairs of opposites such as cold and heat, pleasure and pain, honour and dishonour. He is unruffled in all circumstances favourable or unfavourable, in every company wise or foolish and in all environments good or bad. Thus, conquering the senses and the mind, he remains united with Brahma. Clay, stone, and gold make no difference to him; he regards friends and foes, the righteous and the unrighteous alike. He is contented in self knowledge and stands supreme.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

Arjuna : How to cultivate self Knowledge ?

Krishna : Select a sacred place, secluded, pure and airy. There, on the ground which should be neither very low nor very high, place Kusha sheet, deer skin and piece of cloth, one upon the other Sit on it erect and look at the tip of the nose. Be composed in mind shutting the world outside and focus the mind on the self. Diet, fast, recreation, sleep, waking, thinking, all should be appropriate. Strictly observe

celebacy and remain free from expectations, greed and fear. Thus, becoming purified, serene and well-poised, get established in the Yoga of meditation.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ।। १० ।।
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ।।११।।
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ।।१२।।
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ।।१३।।
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ।।१४।।
युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ।।१५।।
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ।।१६।।
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ।। १७ ।।
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ।। १८।।

Chapter VI Verses 10—18

Arjuna : What is the state of mind of the Yogin established in meditation ?

Krishna : As a lamp in a windless place does not flicker and burns steadily, so the mind of the yogin is always stable and steady. He rejoices in the self the eternal joy which is beyond the reach of the senses and only grasped by acute reason. He does not move from Truth, thinks no other gain superior to it and is not perturbed even by the heaviest possible afflictions This yoga should be practised with an unwearied mind

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९॥
यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥
तं विद्याद्दुःखसंयोगवियोगं योग संज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

Arjuna : Achyuta, for a family man, this practice of meditation does not seem practicable. Is there any convenient practice ?

Krishna : Another easy practice is to give up desires, restrain the senses and concentrate on God Mind is a

flow of thoughts. By constantly thinking of God, wayward thoughts stop, lust is destroyed and inner silence is gained. Through gradual practice, perfection is attained.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥२५॥

Arjuna : Vasudeva, the mind is restless and wanders. How to think of God only ?

Krishna : Whatever attracts the fidgety mind, from that it should be withdrawn and focussed on God. Gradually, it will become quiet and will rest on God. The Yogi will enjoy oneness with Brahma.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

Arjuna : What for him who is not able to fix his mind on God ? The difficulty is to rule the unruly mind.

Krishna : He, for whom it be hard to check the restive mind, must firmly believe that God is omnipresent and pervades all, just as cotton pervades the cloth; gold, the ornaments. Through such a faith, activities become the service of God, and God ever remains present in mind. I guarantee that whosoever sees Me everywhere and sees everything

in Me, of him I will never lose hold and he shall never lose hold of Me.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ।। २६ ।।
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ।।३०।।
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ।। ३१ ।।

Arjuna : What is the mental attitude of such a Yogin ?

Krishna : He sees the same self in all beings and feels the joys and sorrows of others as his own and loves them and serves them He is regarded as supreme.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ।।३२।।

Arjuna : Vasudeva, to me such an evenness of mind seems impractical. The mind is restless, mighty, turbulent and stubborn. Like a stormy wind, it is difficult to be curbed. On opposition, it becomes more rebellious, spoils discrimination and upsets determination. How to make it docile is the question ?

Krishna : Quite so. But for a man of perseverance, there is nothing impossible. By constant practice and dispassion, it can be made submissive. Mind has one great virtue that it is attracted by beauty and sweetness and seeks peace. It must be taught to enjoy inner sweetness and beauty of the soul. Outside objects will not attract it and it will remain in the realm of equanimity.

Chapter VI Verses 29—32

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥३३॥
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

श्री भगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

Arjuna : The seeker is endowed with faith but has not gained perfection and the mind is diverted from yoga. Does he perish without any footing like a torn cloud and is he deprived of both, God-realisation and worldly pleasures ? Janardana, you are the best person to dispel my doubt.

Krishna : O Partha ! He who earnestly strives to realise God can meet no other fate but salvation. There is no fall for him here or hereafter. After death, he enjoys heavenly pleasures and then he is born in a noble and pious family or, but rarely, in a family of the enlightened Yogi. There, because of his samskars, he begins the practice of Yoga from his boyhood with greater vigour. Marching towards the divine, no one is destroyed. His past achievements become the legacy for further pursuits and he attains the Supreme.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥
एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्री भगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

Arjuna : Which Yoga is the best for me ?

Krishna : The even minded Yogin is superior to the ascetic and also to the man of knowledge. He is also greater than the one engaged in action with motive. Among all the Yogis, he who worships Me with single minded devotion is the most attuned and the best.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

OM TAT SAT

CHAPTER VII

The Yoga of Experience

Arjuna : Of all the Yogis, you call him the best who worships you wirh devotion. Why ?

Krishna : Because, I am the repository of power and glory and the universal soul. After knowing Me in reality there remains nothing more in the world to do and to know.

श्री भगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥
ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

Arjuna : Who knows you in reality ?

Krishna : Those who strive to know Me are not many and among those who strive, some rare one, exclusively devoted to me, knows Me In reality.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

Arjuna : How to know you in reality ?

Krishna : Listen, I will tell you this wisdom and its secret. First, you should know the science (the manifestation) because, the eyes are dazzled at the dawn of wisdom

just as a boat touching the shore does not proceed further. Like the shadow of the body, Prakriti is the reflection of My nature (Maya). It is two-fold : Apara and Para.

Earth, water, fire, air, ether, mind, intellect and ego are insentient matter and are called Apara Prakriti. These constitute the body with its sense organs through which the world is perceived and conceived. Inner focus point of the five senses is called mind.

My higher nature in the form of Jiva is the sentient spirit (life element) by which the universe is held. The spirit expresses itself when it comes in contact with the matter. Identifying itself with matter and sharing the destinies of the inner body, it is called the ego. The ego on getting knowledge, rediscovers itself to be the spirit. Just as, a bulb is an equipment functioning through which electricity expresses itself as light, so, the spirit, functioning through the body, expresses its potentialities and is known as Para Prakriti.

Arjuna : What is Jiva and where does it reside ?

Krishna : The spirit cannot exist without the body, and the body is inert. The spirit united with the body, is called Jiva. It is My own eternal pure fragment. The body is of two sorts : Sthula (inert) and Sukshma (subtle). Sthula body dies. Sukshma does not die and is the residence of Jiva. It takes rebirth. I create all beings from My two fold nature; in Me the creation dissolves.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

Chapter VII Verses 4

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥
एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Arjuna : You being the creator of all beings, there must be two separate entities, the creation and the creator.

Krishna : The reality is one. It assumes different names and forms as from a piece of gold various ornaments are made. In the universe, there is nothing besides Me just as the yarn-beads formed on the thread are not apart from the thread. Creation, sustenance and dissolution are all from Me.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

Arjuna : In what form do you pervade all the entities ?

Krishna : I am formless, yet assume all forms. I am the sapidity in water, radiance in the sun and moon, Om in the Vedas, sound in ether, virility in men, wisdom in the wise, pure fragrance of the earth, austerity of the ascetics, glory of the glorious, virtuous sexual desire in all beings and the eternal seed of all.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
पुण्योगन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ।। १० ।।
बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।। ११ ।।

Arjuna : How can these finite entities limit you, the infinite ?

Krishna : Whatever entities are born of Sattva (purity), Rajasa (activity) and Tamas (inertia), spring from Me like the web from the spider. Spider is not in the web but the web is in the spider; waves are in the sea, the sea is not in the waves. So all manifestations emanate from Me. All beings are in Me but I am not in them.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ।। १२ ।।

Arjuna : When the universe is your manifestation and is pervaded by you, why are you not seen by all ?

Krishna : Beings are deluded by the objects evolved from the three modes of nature; they do not recognise Me who am beyond the modes (gunas). This divine spell consisting of the three gunas is hard to get over; only those who take refuge in Me, overcome the spell.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ।।१३ ।।
दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।। १४ ।।

Arjuna : If so, all should worship you but they do not. Why ?

Krishna .The wicked, the foolish, the vile do not worship Me. Having lost discrimination, they adopt devilish

faculty and remain engrossed in the pleasures of the world.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

Arjuna : What sort of men worship you ?

Krishna : Four types of righteous men worship Me : The seekers of worldly objects, men in distress, aspirants for knowledge and the wise. The distressed prays to get rid of suffering as Draupdi; the seekers of wealth, name and fame pray for these objects as Dhruva and Sugriva; the aspirants of knowledge pray to gain wisdom like Udhava; the wise is self-satisfied and worships Me out of sheer habit like Janaka and Sukdeva

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

Arjuna : How do these devotees stand in the order of merit ?

Krishna : The first three types of devotees worship Me with motive. The seeker of wealth prays for wealth being ignorant of My grace and glory; the sufferer prays because of pain, else he is unattached to the world; the seeker of knowledge prays to know My reality. The wise is steadfast in Me; My will is his will, so he excels and is extremely dear to Me.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

Arjuna : Are the first three types not pious and you do not love them ?

Krishna : They also look upon Me as their prop and saviour. I love them all. Noble and virtuous they are. But the wise is My own self. He is perfectly poised in Me. Due to the virtues of many births, wisdom dawns upon him and he sees Me everywhere. Such a soul is a rare.

उदाराः सर्वं एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ।।१८।।
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।। १९ ।।

Arjuna : Many persons worship gods : Indra, Vayu, Sun, Durga etc. Why ?

Krishna : Because they are men of small intelligence, and their judgements are swayed by longings. They, being bound by their nature, resort to other gods and perform rituals appertaining to them. With faith stabilized by Me, they worship the deity of their choice and get quick enjoyments as ordained by Me.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ।।२०।।
यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ।।२१।।
स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ।।२२।।

Arjuna : The faith of the worshippers of the deities is stabilized by you and they get instant fruits as ordered by you, why should some worship you ?

Krishna : The fruits bestowed by the gods are finite and perishable, while My devotees attain Me the immutable and the Supreme.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

Arjuna : When you so graciously enable the devotees to attain you, why one and all do not worship you ?

Krishna : It is because all do not know My immutable and transcendental nature. They are unintelligent and think Me a human being; while I am the eternal Supreme spirit beyond the reach of mind and senses. In fact, being veiled by Yogamaya (divine potency), I remain hidden like the sun behind the clouds. Yadavas considered Me their relative and did not worship Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परंभावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥
नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

Arjuna : My Lord, You are veiled by Maya and are not known to all, you too must not be knowing them all.

Krishna : My Maya is under My control. I know all beings past, present and even those who are yet to come. Persons, devoid of faith and reverance, do not know Me. They are entraped in the snares of the world and are deluded. The virtuous, who have become pure and steadfast, worship Me.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥
इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

Arjuna : What do the steadfast and the pious devotees, want and strive to achieve ?

Krishna : These devotees strive for deliverance from old age and death, and want to gain the knowledge of Brahma, Adhyatma, Karma and My integral being comprising of Adhibhuta, Adhideva and Adhiyajna. They, who thus know Me even at the hour of death realise Me.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तेद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते बिदुर्युक्तचेतसः ॥ ३० ॥

OM TAT SAT

CHAPTER VIII

The Yoga of Indestructible Brahma

Arjuna : What is Brahma, what is Adhyatma and what is Karma ?

Krishna : The Supreme Indestructible is Brahma. His essential nature as an active agent in the individual bodies is called Adhyatma (Jivatma). Just as the variegated clouds appear in the sky, so various beings manifest upon the unmanifest reality. The creative force (God's Will to be many) that causes the birth of the beings and the things in the world is called Karma.

Arjuna : What is Adhibhuta, Adhideva and Adhiyajna ?

Krishna : All perishable objects, the means of cognition, feeling and perception are Adhibhuta. Purasa born in the beginning of the universe is Adhideva (Prajapati). In the body as an inner witness, I Myself am Adhiyajna. I am not one among the many, rather the one behind the ever changing many. I am the immutable centre of endless mobility.

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ।। १ ।।
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ।। २ ।।

Chapter VIII Verses 1—2

श्री भगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

Arjuna : What is meant by deliverance from old age and death ?

Krishna : Old age and death follow birth like the shadow. So long as man is not rid of birth, he cannot avoid old age and death. To be free from rebirth, one must attain Me while alive. Jivatma, that lives all its life identifying itself with the body and ever catering to its cravings, gathers Vasanas and must take embodiment to fulfil them.

Arjuna : He who thinks of you at the time of death, attains you, why so ?

Krishna : It is the rule that the thoughts of the dying man order his future destiny. The last thoughts generally are what mainly engage the mind during the life time. Hence, one must think of Me always, so that his last thoughts may be about Me and he may attain Me. Arjuna, you having surrendered your mind and reason to Me, ever think of Me and fight. You will surely attain Me.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

Arjuna : Achyuta, when the Mahabharata war ends, against whom should I fight to obtain you ?

Krishna : Attachment, anger, greed are the formidable foes against whom you have to engage in constant war. They distract the mind from the right path He, who remembers Me and also fights the battle of life, achieves perfection. His actions, even amidst the turmoils of existence, become the service of God; and he keeps himself engaged in contemplation and attains the Supreme, Divine Purusa (God).

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थनुचिन्तयन् ॥ ८ ॥

Arjuna : What are the specific qualities of the Divine Purusa and how is He realised ?

Krishna : The Supreme Purusa, worthy to be achieved is omniscient, ancient, ruler of all, subtler than the subtle, supporter, invincible, effulgent and beyond the darkness of ignorance. It is the goal which the Vedas call imperishable, in which ascetics enter and desiring which men practise celibacy.

With mind engaged in meditation, he who leaves the body reciting Om, attains the Supreme and is not subjected to rebirth which is sorrowful and transient.

Chapter VIII Verses 7—8

कविं पुराणमनुशासितार—
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप—
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

Arjuna : They who reach you do not go to the womb, but what about those who do not obtain you ?

Krishna : The worlds upto Brahma-Loka are subject to time and rebirth. In Brahma region furher spiritual advance is necessary to enjoy Supreme merger. At the end of Kalpa, Jivas take embodiment as destined. But there is no rebirth on attaining Me for I am beyond time and regions.

Arjuna : Madhava, What is Kalpa ?

Krishna : One divine year is three hundred and sixty times of the earthly year. Twelve thousand divine years make one divine Yuga which is equal to 4320000 years. One thousand Yugas make a day of Brahma and of the same length is his night. The universe emanates from the body of Brahma during his day (Kalpa) and merges in his subtle body at night. Even Brahma along with his abode, disappears after completing a hundred years of his existence.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

Arjuna : Where is your abode ?

Krishna : Beyond the unmanifest loka of Brahma, there is another Eternal, unmanifest, supremely Divine

Substance which is My abode. It never perishes. On reaching this Abode, man does not return and enters into Me like the bubbles in the ocean. This Supreme Purusa, in whom all beings reside and by whom the universe is pervaded, is realised only by exclusive devotion.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु व विनश्यति ॥२० ॥
अव्वक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
य प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

Arjuna : Kindly tell me the path going along which Yogins do not return and the path going along which they return?

Krishna : The seekers who worship Brahma go to his region pursuing the path of fire, light, day time, bright fortnight and the six months of nothern solstice of the sun. From there Brahma sends them to their destination. This is Devayana, the path of no return.

They who perform rituals and virtuous actions, go by the Pitrayana path of smoke, night time, dark fortnight and the six months of southern solstice, to Pitriloka. From there they proceed to the moon and after enjoying celestial fruits, they come back to the earth.

One cannot disinherit oneself from the past that follows him like a shadow. Past actions leave impressions upon the mind and intellect. These impressions are called Vasanas which mould the future life. The knower of these

two paths is not deluded and strives for My realisation and reaches the Supreme state much beyond the reward promised in the scriptures.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ।।२३।।
अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।।२४।।
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।। २५ ।।
शुक्लकृष्णे गति ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ।। २६ ।।
नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ।। २७ ।।
वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ।। २८ ।।

OM TAT SAT

Chapter VIII Verses 23—28

CHAPTER IX

The Yoga of Sovereign Science and Sovereign Secret.

Arjuna : Vasudeva, If I be eligible, I wish to hear from you about the knowledge of Nirguna Brahma and Saguna Brahma.

Krishna : You are My devotee, pure and uncavilling. I shall disclose to you this knowledge of God which is sovereign science and sovereign secret. It is Supremely holy, excellent, eternal and easy to grasp and follow. On knowing it, worldly evils will not touch you.

Arjuna : Why does such a worthy knowledge remain hidden to most of us ?

Krishna : As a frog in the pond, does not enjoy the sweetness of the lotus so the egoistic and the ignorant persons, being immersed in pleasures, are not attracted to this knowledge. They have no faith in it and it is not revealed to them. They do not attain Me and revolve in the circle of birth and death.

श्री भगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१॥
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

Arjuna : I have faith. Pray, expound this knowledge to me.

Krishna : The universe is permeated by Me in My unmanifest form as ice by water. All beings exist in Me as My will, but I am not in them. In reality they do not abide in Me. It is My divine mystery, that though the creator and sustainer of all beings, I do not dwell in them.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

Arjuna : I could not follow the contradictory statements that all beings abide in you and you are not in them; nor do beings abide in you. It is a puzzle to me. Kindly elucidate.

Krishna : As the extensive air moving always everywhere springs from ether and rests in it, but the ether is not touched by the air, even so, all beings, sprung as they are from My thought, abide in Me but I remain separate. The dreamer has no connection with the dream; he is in existence before and after the dream; similarly the universe is My mental resolve; I exist before and after the universe and have no connection with it. So long as man is aware of the existence of the universe, he rests in Me, there being no other sustenance. When he realises Me, he sees nothing apart from Me and the universe fades away. I am

all in all. Beings do not abide in Me. Truly speaking I Myself am sporting with Myself.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

Arjuna : When and how do you create the beings ?

Krishna : At Brahma's night (end of Kalpa) all beings enter My Prakriti and at his day (beginning of Kalpa) they come forth from Me, subject to the influence of their Sanskars. Just as the sun enlivens and puts all beings to action so I am the vital force behind the manifest.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

Arjuna : Should you not get bound by this work of creation and dissolution ?

Krishna : Under My supervision, nature gives birth to creatures and I remain a witness and unattached. Just as a piece of iron moves in the proximity of magnet and just as, at full moon, there is an ebb and tide in the ocean, so Prakriti gets animated in My proximity. This work does not bind Me.

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥
मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

Arjuna : Most people take you to be a human being and doubt if you possess the divine power to evolve and dissolve.

Krishna : They do not recognise Me when I incarnate Myself for the deliverance of the world. As white light appears yellow to a jaundiced person, so to the deluded, I appear as an ordinary man. My devotees know Me. Only fools believe that God cannot assume human body. They chain Him to the worldly laws; whereas, He is all powerful and transcends the laws. Being irrational, their hopes. actions and knowledge are all vain. They possess delusive nature of demons and fiends.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

Arjuna : How do the men of divine nature think of you ?

Krishna : They know Me as the prime cause of creation and constantly worship Me with single minded devotion, singing hymns and chanting My names and glories. Thus, they strive to achieve Me.

Arjuna : How do men of knowledge strive to attain you ?

Krishna : They worship My absolute and formless aspect.

Arjuna : How do those who are neither devotees nor jnanins worship you ?

Krishna : They worship Me in diverse celestial forms of gods in several ways.

Chapter IX Verses 11—12

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ।।१३।।
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ।।१४।।
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ।। १५ ।।

Arjuna : How can it be said that the worship of the gods and the worship of your absolute aspect are virtually your adoration ?

Krishna : Whatever be the form of performance, it is My worship as the one and the Supreme. I permeate all Vedic rituals, oblations, herbage, butter, fire, hymns etc. I am the father, the mother, the support of the universe. I am the sacred Om, the Vedas and the store-house from where all beings spring and into which they merge. I radiate heat and send forth showers; I am immortality as well as death. There is nothing besides Me. According to faith, ability and aptitude, all adore Me.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ।।१६।।
पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ।।१७।।
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ।।१८।।

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

Arjuna : When it is you alone who is worshipped in all forms and ways, why do some return to the mortal world and others reach you. Is it not partiality ?

Krishna : There is no partiality. Motive behind the actions shapes results. Those, who perform Vedic rituals and drink Soma-juice with a view to attain heaven, their sins having been purged, go to Indra's paradise. There having enjoyed celestial pleasures and holiness withered, they return to the mortal world. Thus, they repeatedly come and go. The worshippers of gods go to the gods, and of manes to the manes. The devotees who have no other desire but to attain Me, reach Me. Even in their life time, I personally attend to their needs and bring them full security for they depend upon Me alone.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक—
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥२०॥

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥२१॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥
यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

Arjuna : What are the requisites in the performance of your worship ? What should I offer to you to attain you ?

Krishna : I need only faith and devotion. Worldly objects have no value for Me. You know, I declined the feast of Duryodhana and heartily ate the fruits of Vidura; Sudama's handful of rice was enough to satisfy Me; Savari's wild apples, I never forget. I delightfully partake of a leaf, a flower, a fruit or even water offered to Me with sincerity and love. Arjuna, you offer to Me all your acts, food, oblations, austerities, charities. Thus, your every movement and moment will become consecrated to Me and you will become an agent to carry out My will. It is true renunciation. Actions will not bind and you shall attain Me.

Arjuna : What is meant by offering all actions to you and how to offer ?

Krishna : To act without attachment and desire for fruits as a service to Me, is to offer all actions to Me. After having done the act say, "My Lord, All is yours; there is nothing mine."

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

Arjuna : Do you love only the dedicated and hate the rest ?

Krishna : None is dear or hateful to Me. I am equally present in all But he who worships Me with single minded devotion, abides in Me and I stand revealed in him. Although, the rays of the sun are equally present everywhere, there is a palpable difference in their effect on a piece of glass and on a piece of wood. They cast reflection on glass but not on wood. The reflection on the Sun-stone is so strong that it burns a piece of cloth placed before it. Similarly, I pervade the whole universe, but particularly manifest in the hearts of sages and devotees. The manifestation is the fullest in the body of an Avatara.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

Arjuna : What about the sinful ? Are they doomed to hell ?

Krishna : No. Even the vilest sinner, the moment he resolves to realise Me, becomes virtuous and gets peace. Sin is to be condemned and not the sinner. The life of the sinner is an expression of his thoughts. With the change in his thoughts, he is transformed and becomes pious. My devotees do never fall. He who worships Me with sincerity and determination, attains Me; there is no distinction of high, low, caste, community and nationality.

vaishyas, sudras, women and pariah, all taking refuge in Me attain Me, more so the holy Brahmans and the Rishis. O Son of Kunti, You be not afraid of war and sin. You should forget your individuality and fix your mind on Me, adore Me, bow down before Me, salute Me and be devoted to Me. Thus, you shall come to Me.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥३१॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥३२॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

OM TAT SAT

CHAPTER X

The Yoga of Divine Glories

Arjuna : Vasudeva, have you finished your discourse ?
Krishna : Just as mother is never contented to deck her child and enjoy the beauty, so I take delight to adorn you more and more with knowledge of My grandeur for your welfare. Even the gods, sages and Rishis know not My forth-coming, I being the origin. I am unborn, beginning-less and the Lord of all.

All beings emanate from Me so do their diverse feelings:- discrimination, wisdom, sanity, for-giveness, truth, joy, sorrow, evolution, dissolution, fear, courage, fame, defame, nonviolence, charity, contentment etc.

The seven great Rishis (Marichi, Angira, Atri, Pulastya, Pulha, Kretu and Vashista), the ancient four (Sanaka, Sanatana, Sanandana and Sanata Kumara), the fourteen Manus, (the progenitors of mankind) are born of My will and are devoted to Me. All creatures in the world are born of them. Thus, I am the source of all creation; and everything moves because of Me. He, who knows this supreme glory and supernatural power of Mine, gets harmonised and is purged of sins. He is wise among men and worships Me with rapt devotion.

श्री भगवानुवाच

भूय एव महाबाहो श्रृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ।।१।।

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥
यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥
एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥
अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

Arjuna : What is devotion and how do the devotees behave ?

Krishna : To be attached to Me, heart and soul is devotion. My devotees worship Me with love, see and feel Me everywhere, converse about Me and My glories and enlighten one another. They surrender their all to Me, take delight in Me and remain contented. Contentment brings peace and happiness to them and they get united with Me through contemplation.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

Chapter X Verses 2—9

Arjuna : How do you behave towards the devotees ?

Krishna : I bestow on them the Yoga of wisdom (Budhi Yoga) because they want nothing else. Their only desire is to adore Me and consecrate themselves. For this, they need no practice (sadhana) because I dwell in their hearts and dispel the darkness, begotten of ignorance, by the luminous lamp of wisdom.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

Arjuna : Janardana, you are the Supreme Brahma, final abode, the greatest purifier, eternal, omnipresent, unborn and the Lord of all. The celestial sages :--Narada, Asita, Devala and Vyasa say so. You also proclaim yourself as such. It is all true.

The Self cannot be known or comprehended by the senses and the intellect. It, being an awareness, is itself knowledge. To know it no other knowledge is needed. So, O Creator of beings, O supreme Purusa, Yourself alone know Yourself through Yourself. You alone can tell me in full your glories, whereby you pervade the universe; and in what aspects you can be thought of and how.? I am ever eager to hear your nectarous talks. Pray, tell me your power of yoga and your glory in detail.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥
कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

Krishna : Arjuna, I am infinite. There is no limit to My magnitude and My glories. You hear the most prominent ones. I am :-the **Self** in the hearts of all beings; the **Sun** among the luminaries; the **Moon** among the stars; the **Wind** among purifiers; **Bhragu** among the great seers; **Brhaspati** among priests; **Vyasa** among the sages; **Kapila** among the siddhas; **Narada** among the celestial Rishis; **Samaveda** among the Vedas; the **Gayatri** among the Vedic verses; the **Ocean** among the seat of waters; the **Ganga** among rivers; the **Himalaya** among the immovables; **Aswattha** among trees; **Lion** among beasts; **Kamadhenu** among cows; **Uchchaihsrava** among horses;

Airavata among elephants; **Vasuki** among serpents; **Garuda** among birds; **Rama** among the warriors; **Vasudeva** among the Varsanis; **Arjuna** among the Pandavas; **King** among men; **Prahlada** among demons; **A** (अ) among letters; **Om** among words; **Righteousness** among the aspirants of victory; **Resoultion** of the resolute, **Wisdom** of the wise. In the beginnimg, I am **Brahma**; in the middle. I am **Vishnu**; and in the end, **I** am **Rudra.** I am the seed of all beings; there is no creature which exists without Me. Whatever is glorious, brilliant, vigorous, good, graceful, prosperous and virtuous, know that to be a spark of My splendour. Whatever, can be seen, heard, felt or done is all My work. Of what use is to go in detail; you need only know that I hold the universe by a fragment of My Yogic power.

श्री भगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१६॥
अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥
आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥
वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥
रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥
महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥
अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥
अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥
पावनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥
अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥
दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥
यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥
नान्तोऽस्ति मम दिव्यानां विभूतिनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥
यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥४१॥
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

OM TAT SAT

CHAPTER XI

The Yoga of the Vision of the Universal Form

Arjuna : Keshava, how grateful I am that you have very graciously spoken to me the most secret wisdom. Intellectually, I understand that you are immanent in all names and forms; that all beings evolve from you and dissolve in you; and that the universe is a spark of your power. But I wish to see the grandeur, the Yogic power and your imperishable form, if you consider Me capable to behold.

Krishna : Here, I stand manifested in My divine supreme form. Arjuna, you behold in My Krishna body multifarious forms of varied hues and shapes. You will see Rudra, Vasu, Maruts, other gods and many marvellous beings. Here in one limb are the entire universe and the worlds of heaven.

Arjuna : Krishna, to me you do not appear as you say.

Krishna : With the gross eyes, you cannot see Me as such. I vouchsafe to you the divine vision with which you will see the present, past and future events centred in Me, and all else that you wish to see. Your doubts about victory or defeat, virtue or evil will be wiped off.

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ।। १ ।।

Chapter XI Verses 1

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष महात्म्यमपि चाव्ययम् ॥ २ ॥
एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्री भगवानुवाच

पश्य मे पार्थं रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥
पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥
इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥
न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

Arjuna : Oh ! admirable, a nine days' wonder, a miraculous form indeed. It has no beginning. no middle no end. It is a vast sea of blazing fire. I am dazzled and scorched,

Krishna : Be courageous. Do not be afraid. See intently with the divine vision that I bestowed upon you.

Arjuna : Madhusudana, I see numerous mouths, shining eyes, very many limbs decked with ornaments and besmeared with divine unguents. In the neck are the garlands, filling the atmosphere with bewitching scents. The faces are infinite and they are all amazing. The celestial beauty

cannot even be imagined. The effulgence is unbounded, so much so, that even a thousand suns all arising at a time, could not match it.

Apart from gods and Rishis, there is Vishnu in whose navel is a lotus flower and on it Brahma is seated. Shiva with serpents, is dancing. On your heads are the crowns and in the hands are conch, discus, mace and lotus. You are seen everywhere and it is hard to look at you. You are so incomprehensible that you seem to be the ultimate resort of the universe.

Your mouths are throwing flames on all sides. The radiance is scorching the worlds. Siddhas and Rishis are saluting, praying with hymns, and beseeching you for peace. Rudras and Asuras are looking with astonishment and are in doubt if the world is to end untimely.

Janardhana, at such a vast and terrible form, I cannot look for long. My curiosity has given place to fear. Seeing the Rishis, gods and Asuras all trembling I cannot remain calm and composed. I am horrified.

संजय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ।। ९ ।।
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ।। १० ।।
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ।। ११ ।।
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ।।१२।।

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता—
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥
द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
अमी हि त्वां सुरसंघा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥
रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥
रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

Krishna : Why should you be awed and alarmed ? It is all in compliance to your wishes.

Chapter XI Verses 19—23

Arjuna : So it is; but I never saw before such a bewildering figure. I wanted to go on looking but I have lost even the sense of directions. I am frightened and find no peace. Be kind to me, O Lord of the universe.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

Krishna : Why do you bother about directions ? Gaze deep into the form.

Arjuna : Oh ! there are the sons of Dhritarashtra along with hosts of kings being crushed by your tusk. Bhishma, Drona, Karna, Jayadratha, whom I considered invincible, are entering into your mouth and are crunched. Just as moths rush into the glowing fire for destruction, so do these heroes enter your flaming mouths. You are licking and devouring all the worlds, and your radiance is consuming them.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८ ॥

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

Krishna : You were moved with pity and refused to fight. What do you decide now.

Arjuna : Keshava, what can I decide ? I cannot make out who you are so dreadful, and what your purpose is ? I salute thee. You enlighten me.

Krishna : I am the inflamed Kala, the wholesale destruction. Even without you, these warriors will not survive. Therefore, arise, conquer the foes, gain glory and enjoy

the kingdom. Bhisma, Drona, Karna, Jayadratha, all stand killed. You have only to push them down and become an apparent cause. You will surely win. So fight.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ।। ३१ ।।

श्री भगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ।। ३२ ।।

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ।। ३३ ।।

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ।। ३४ ।।

Arjuna : Achyuta, I bow down before you. It is but meet that Raksas are terror stricken and are fleeing in all directions; Rishis and siddhas are rejoicing and are chanting your

name and glory; the devotees are filled with ecstatic love. They are all bowing to you and paying homage. I pray thee :

O the progenitor of Brahma and even greater,
Lord of celestials, abode of the universe,
The being, the non-being and what lies beyond, art thou;
Why should not then, O mighty Soul, all bow to thee.
O most ancient Person, the prime Diety,
The ultimate resort, the highest abode,
In endless forms, pervadest the world thou;
O the knower and the knowable, my obeisance to thee.
The Vayu, the Yama, the Agni,
The Varuna, the Moon, the Prajapati,
Nay, the father of Brahma himself art thou;
My salutations, a thousand times salutations to thee.
Lord of infinite prowess, the Immeasurable,
O soul of all, pervading all, so all art thou;
Hail to thee from before and behind,
On all sides hail to thee, hail to thee.

I very much regret that in the fondness of my love, and unaware of your greatness and majesty, I importunately called you, Krishna, Yadava and friend.

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

Chapter XI Verses 35

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

Krishna : So I am. Why do you feel sorry and repentant.

Arjuna : Bhagwana, I could not recognise you. Many times, while playing, talking, reposing, and taking meals, I showed irreverence towards you. For all that I crave your forgiveness. I implore you to bear with me as father with son, friend with friend and husband with wife. I prostrate before you. Indeed this form of Yours is unique, grand, and of incomparable glory, never seen before. I feel delighted to see it; at the same time, I am tormented and am not able to hold on for long.

Krishna : What should I do to bring you peace and placidity?

Arjuna : Vasudeva, Your Vishnu form, with crown on head and conch, discus, mace and lotus in your four hands, is pleasing and dear to me. I pray, be gracious and transform yourself unto that figure.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

Chapter XI Verses 41—43

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥
अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥
किरीटिनं गदिनं चक्रहस्त—
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

Krishna : Arjuna, you should have rejoiced to behold this majestic, effulgent, primal and infinite Universal Form, not seen by any one else. It cannot be perceived and known by the study of scriptures and by the performance of austerity and sacrifice. You have beheld it because of My grace.

श्री भगवानुवाच

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

Arjuna : My Lord; for this privilege, I am much indebted to you but the awful form makes me nervous and I am perplexed.

Krishna : Alright. Behold My four armed Vishnu form, a gentle appearance. It is exceedingly difficult to perceive this form which the gods are ever anxious to behold, but they are not able. However, My devotees can see it.

Arjuna : Keshava, seeing you in this gentle form I have regained peace. Now I am normal, composed and collected. Who are those blessed devotees who can see you with crown on head and chakra (discus), conch, mace and lotus in your four arms.

Krishna : O Partha, I can be seen in this form and even known in essence by them, who are free from malice, have no attachment with the objects of the world, work for My sake, surrender their all to Me and are devoted to Me exclusively.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्री भगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥
भक्त्या त्वनयया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

OM TAT SAT

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CHAPTER XII

The Yoga of Devotion

Arjuna : Some devotees worship you with form and attributes, others adore the unmanifest and the imperishable Brahma. Which of these devotees are better versed in Yoga ?

Krishna : Those, who being endowed with faith concentrate on My manifest form and being harmonised worship Me, are the best in Yoga. They too come to Me who worship the imperishable, the unthinkable, the undefinable, the omnipresent, the eternal, the immovable, the unmanifest Brahma, restraining the senses and the mind, and are engaged in the welfare of all creatures.

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्री भगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

Arjuna : When both the types of devotees reach you, why do you regard the worshippers of the manifest form to be the best ?

Krishna : Because for the embodied, it is difficult to set the mind on the unmanifest. It is a rugged path and a pa.nful struggle.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

Arjuna : How do the believers in personal God adore you ?

Krishna : They dedicate all actions to Me. To them there is nothing their own. They carry out My will. So their actions do not bear fruits. They regard Me to be the Supreme God and with zeal and earnestness meditate on Me. I ere-long, deliver such aspirants from the bondage of birth and death.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

Arjuna : What do you suggest for meo t practise ?

Krishna : Establish your mind and intellect in Me. Let all your thoughts be about Me. Your individuality will be absorbed in Me; you without doubt will rise above the world and abide in Me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

Chapter XII Verses 5—8

Arjuna : If it may not be possible for me to steadily fix the mind on you, what then ?

Krishna : Seek to achieve Me, by the practice of concentration through chanting My name, singing hymns; and by merging in My divine beauty. Thus, your love for Me will develop and the mind will rest in Me.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

Arjuna : If this practice too may not be carried out, what should I do ?

Krishna : Perform actions for My sake. You will achieve perfection. Dedicated actions develop divine Vasanas that attract the mind towards Me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

Arjuna : Is there any path still easier for me ?

Krishna : You should take refuge in Me, depend wholly upon Me and renounce the fruits of all actions. Man attached to fruits remains perturbed. If the desired fruits are not obtained the mind is agitated, and if obtained further desires arise. Relinquishment, and not the gratification of desires, brings peace.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

Arjuna : Is abondonment of fruits of actions inferior as a Sadhana ?

Krishna : To be easy is not to be inferior. The sequence given here is not because of merit. Knowledge is better

than practice. A correct knowledge of what we do and why we do is a necessary precondition to make the practice fruitful. Meditation is superior than knowledge, because the assimilation of knowledge can take place through concentration. The renunciation of the fruits of actions is superior to meditation because peace follows it immediately. All fruits belong to the future and to be anxious about them is to invite agitation in mind. The fact is that all spiritual paths are of equal merit. The aspirants differ in their ability and aptitude. Some are centred in the body. some are emotional and some are rational. Adopt the path that suits you; and enjoy bliss and peace You have to become a devotee, never mind along which path.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ।।१२।।

Arjuna : What are the characteristics of the devotees who are dear to you ?

Krishna : A devotee dear to Me. bears ill-will to none and is friendly and compassionate to all. He is free from attachment and egoism, and indifferent to external circumstances. To him pleasure and pain are alike. Forgiving being his nature, he is not agitated even when abused. He is contented with whatever he gets. He is resolute, selfcontrolled, steadfast; and lives happily with mind and intellect absorbed in Me.

As the sun gives light and energy equally to all, so he deals impartially towards all and make the environment calm and serene. He does neither agitate nor is agitated. He is pure and intellectually agile. He treats praise and

reproach alike and so also friend any foe, heat and cold. Mentally he is well poised and is not afflicted by the sensations of the body.

He is free from passion and is not attached even to his home. He has risen above all distractions having renounced the feeling of doership. Those, who partake of this nectar of pious wisdom with faith and devotion, are extremely dear to Me.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥
समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९॥
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपास्ते
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियः ॥ २०॥

OM TAT SAT

Chapter XII Verses 13—20

CHAPTER XIII

The Yoga of Discrimination between the Body and the Soul

Arjuna : The knowledge of the Kshetra (field) and Kshetrajna (Purusa) is said to be the true knowledge. Vedic chants and the Brahmasutras deal with it; but I wish to hear about it from You.?

Krishna : The five subtle elements, the ego, the intellect, primordial matter, the ten sense organs, the mind and the five objects of sense, desire, hatred, pleasure, pain, the body, intelligence, firmness;-these constitute the Kshetra with its evolutes (transformations).

Prakriti is composed of three modes :—Sattva, Rajas and Tamas. It is inert and is neither the cause of the things nor of the evolutes; it is eternal. The disturbance in the Gunas results in Mahatattava, Ahamtattva and the five elements :— sound, touch, taste, smell, and colour. From Ahamtattva arise eleven evolutes:—five sense organs of perception (ear, skin, eye, tongue, nose), five sense organs of action (hands, legs, anus, penis, voice) and the mind. Elements (Tanmatras) give rise to five modifications—space, air, fire, water, and earth.

According to Sankhya, there is one unmanifested nature and the Prakriti with seven main modifications and sixteen other modifications. Arjuna, from these you have to remain unattached through knowledge.

श्री भगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥
तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्चयत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥
महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

Arjuna : What are the constituents of knowledge (wisdom)?
Krishna : Wisdom consists of :—

Humility, integrity, non-violence, forgiveness, uprightness, service of the teachers, purity of mind and body, steadfastness, selfcontrol, non-attachment, non-egoism, insight into pain and evil inherent in birth, death, old age and sickness; unattachment towards son, wife, and home; evenmindedness, living in solitude, fixity in self-knowledge; devotion to God and to see Him everywhere. What is contrary to these is ignorance.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

Arjuna : What is the object of wisdom ?

Krishna : Brahma is the object of wisdom. He is worthy of realisation. By knowing Him nothing remains to be known or done; a blissful state is reached. Brahma is beginningless and indescribable. When nothing was he was. He is neither Sat (being) nor Asat (non-being). He is not Asat because he is perceived in the form of the universe; He is not Sat because the universe is the manifestation of Maya. These are the conclusions of human mind and intellect, while Brahma is beyond both.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

Arjuna : When Brahma is beyond the reach of mind and intellect, how is he known ?

Krishna : Being present everywhere and accepting the offerings from all at a time, he is said to have numerous legs and hands; like the sun seeing all at a time, he is said to have numerous eyes; being all consuming like the

fire, he is said to have numerous mouths and faces. Thus, he stands pervading all.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

Arjuna : When Brahma seems to possess sense organs, why is he called subtle and incomprehensible ?

Krishna : It is His divine mystery. We cannot bind Him within the laws of nature. Like the light in the lamp, He is unattached to the senses; the attributes seem to subsist in Him like the clouds in the sky. He is the enjoyer of qualities like the joy or grief of the dream. Because of subtility, he is without and within all beings, and both at hand and far away. He is incomprehensible like water in the rays of the sun. Though indivisible, like ether he stands as if divided among beings. He is Brahma when he creates, Vishnu, when he supports and Rudra, when he destroys. He is the illuminator of all and beyond the darkness of Maya. He is seated in the hearts of all. He is knowledge, an object of knowledge and attainable through knowledge.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

Arjuna : What is spirit ? and how is it related with matter ?
Krishna : Matter and spirit both are without beginning. Though spirit does nothing, yet seated in the body as its knower, it is said to feel pleasure and pain. Matter is inert and inactive; Spirit though active, can do nothing alone. When both come together spirit is called the Jiva. It identifies itself with the field and develops attachment which becomes the cause of its birth in good and evil wombs.

प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥
कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥
पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥

Arjuna : When spirit resides in the body and develops attachment, how can it remain unaffected?
Krishna : In a bucket of water the reflection of the moon shakes and not the moon, so by contact with the body the Jiva is affected and not the spirit. The soul (spirit) transcends nature. He is the witness as inspecting good and bad actions; he is the guide as giving advice; he is the sustainer as supporter; and he is the Jiva as an

experiencer of pleasure and pain and he is the Supreme Lord (oversoul) as a ruler. This knowledge of Purusa (spirit) and Prakriti (matter) with its threefold qualities removes delusion and the man, though engaged in activities, is not born again.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

Arjuna ; How can this knowledge be acquired ?

Krishna : I previously told you that there are four main spiritual paths :- Yoga of Knowledge, Yoga of Meditation, Yoga of Action and Yoga of Devotion. These differ for different aspirants.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

Arjuna : Whence comes the diversified existence of beings ?

Krishna : Whatever is born whether animate or inanimate, it is born through the union of matter and spirit. The whole existence is rooted in one Supreme Being. All are projected from Him like the rays of the sun. God, the imperishable substance, abides equally in all perishable beings like the ocean in the waves.

Arjuna : God abiding in different beings must be many and various.

Krishna : No God is one unifying principle underlying the numberless varieties. He is one and remains the same, just as the clouds roam in the sky and the sky remains one and nothing doing. He who thus perceives attains Brahma.

Arjuna : How does the soul illumine all beings and things and remain unstained ?

Krishna : As one Sun illumines the whole world, so does one Soul illumine all the bodies. Just as ether pervades all things but is too subtle to be stained, even so the soul is present in all beings but suffers no stain. Those, who perceive by their spiritual insight this distinction between the body and the soul and the deliverance from Prakriti with her evolutes, reach the Supreme.

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२७॥

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥२८॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

Chapter XIII Verses 26—30

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥
क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३४॥

OM TAT SAT

CHAPTER XIV

The Yoga of the Gunas

Arjuna : Govinda, you have said that all the diversified beings are projected from one Supreme Soul. What is the process of this evolution ?

Krishna : I am the father of the universe. Prakriti in her primordial state is the womb of all creatures and I impregnate it. The various species of beings—men birds, plants etc. take birth from the combination of spirit and matter.

श्री भगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परांसिद्धिमितो गताः ॥१॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥३॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

Chapter XIV Verses 1—4

Arjuna : Matter is the same everywhere and spirit is also said to be the same consciousness, How to explain the numerous and diverse varieties of beings ?

Krishna : Just as water filled in bottles of many hues and shapes looks distinct, so one conscious principle (soul) expresses itself differently in diverse bodies due to the disparity in the bodies caused by the Nature-born qualities of Sattva, Rajas and Tamas that firmly tie the soul to the body.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ।।५।।

Arjuna : What are the features of the gunas (modes) and how do they bind the spirit to the body ?

Krishna : Sattva guna is righteous and luminous; it binds the soul with happiness and knowledge through self-identification. Rajas is of the nature of passion which is born of cupidity and attachment; it binds the soul to action through attachment and desire for fruits. Tamas is the deluder; it is born of ignorance and binds the soul to negligence, indolence and sleep through error.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ।।६।।
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ।।७।।
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ।।८।।

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

Arjuna : In what ways do the gunas operate ?

Krishna : Human personality works under the influence of any one of the three gunas, the other two remaining subdued. When Sattva prevails suppressing Rajas and Tamas—joy, purity and knowledge increase. With the preponderance of Rajas—greed, activity, selfishness and thirst for enjoyments increase. Negligence, indolence, delusion and stupor arise when Tamas overpowers Sattva and Rajas.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

Arjuna : Do the gunas exert their force even at the time of death and how ?

Krishna : Predominant quality in life is the heritage of the past life. It colours the present life and shapes the future. Those, who live austere and disciplined life, possess Sattva guna, die under its influence and move upwards to higher regions, the abodes of the pious. Men possessed

of desires and agitations die in the ascendency of Rajas and are born again and again among men attached to action till they acquire purity of mind. Persons who dwell in misconceptions and die under the sway of Tamas, take birth among stupid creatures and descend into the internal regions.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ।। १४ ।।
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ।। १५ ।।
कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ।। १६ ।।
सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ।। १७ ।।
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।। १८ ।।

Arjuna : How to transcend the gunas ?

Krishna : Sattva guna is to be cultivated suppressing the tendencies of Rajas and Tamas. The mind will become immaculate and luminous. The seeker will see no agent other than the gunas. The identification with the body will drop and he will realise Me who are beyond the gunas. Having surmounted the gunas, the cause of birth and death, he will enjoy immortality.

Arjuna : What are the characteristics of the man who has risen above the gunas ?

Krishna : The presence or absence of purity, activity and stupor which are the effects of Sattva, Rajas and Tamas gunas respectively, makes no difference to him. He has neither aversion nor longing for them. The gunas do not react upon him because he sits like a witness and remains established in God. He is balanced and self-restrained; takes sorrow and joy alike; regards stone, clay and gold as of equal value; receives censure and praise, pleasant and unpleasant in the same spirit; and behaves equally well towards friend and foe. He is not egoistic and his actions are the service of God. Thus, transcending the gunas he becomes eligible to attain Brahma. He with devotion worships Me for I am the abode of Brahma, of bliss, of everlasting virtue and of immortality.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥
गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥२१॥

श्री भगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥
मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२६॥
ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

OM TAT SAT

CHAPTER XV

The Yoga of the Supreme Person

Arjuna : In the scriptures it is impressed that to realise God one must first have the knowledge of His manifestation. the universe. Pray, tell me how the universe originates, what nourishes it and what sustains it ?

Krishna : The universe may be compared with the Peepul tree (Aswatha) with its roots in the Primal Being Narayna, and Brahma as its main stem. The Vedas are its leaves sustained by sacrifices and rituals. Its branches (different species of living beings), with sense-objects as its buds nourished by the three gunas, are spreading downwards and upwards. Egoism, attachment and latent desires. that bind the beings according to their actions, are the clustering roots that are spreading all through the regions, higher and lower.

Its nature as stated above is not actually perceived here in this world. It has neither beginning nor end. It is not known when the universe came to exist and how long will it continue. Hence, it is said to be imperishable otherwise, it is transitory, perishable and exists only in ignorance. It must be cut down by the sword of knowledge and dispassion.

श्री भगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल–
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

Arjuna : What is to be done after the tree of the universe is cut down, and to what results ?

Krishna : The seeker should diligently try to take refuge in Narayana from whom has sprung this beginningless flow of creation. He will become free from pride and infatuation, having conquered the vice of attachment. Dwelling in the self and liberated from the pairs of opposites such as pleasure and pain, he will enjoy the Supreme State.

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

Arjuna : Of what nature is the Supreme State ?

Krishna : It is Divine and Self-luminous. The sun, the moon, the fire cannot illumine it. They receive their light from God. Having reached there man does not return.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

Arjuna : Keshava, union and separation follow each other like day and night. Why does the Jiva after its union with the Supreme does not return ?

Krishna : As the ether, enclosed in the vessels, seems to be divided, so one Supreme Spirit seems divided into many bodies. This division though eternal. is only apparent. With the breaking of the vessels, the enclosed ether merges in its whole; likewise the Jivatman unites with Me and does not return. It is My eternal portion. Because of attachment and delusion, it passes from one womb to the other. As the wind carries away scents from plants and flowers, similarly the Jiva migrates snatching the mind and the senses from the body it casts off.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

Arjuna : Who perceives the soul departing from and dwelling in the body ?

Krishna : Those, who possess the eye of wisdom, observe the soul, endowed with three attributes, forsaking the body, residing in it and enjoying the objects with sense-organs. Even the striving yogins are able to realise the self within but the impure and the undisciplined do not perceive even though they strive.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥
यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

Arjuna : The sun, the moon and the fire illumine the universe; why do they not illumine the Supreme ?

Krishna : The effulgence in the sun, the moon and the fire that illumines the universe, is Mine; they receive it from Me. Just as an electric apparatus—lamp, fan etc, work by a fraction of electricity, so a spark of My power revolves the universe. Entering the earth, it sustains all beings; becoming the nectarean moon, it nourishes the plants; it uniting with Prana and Apana Vayu, digests the food as Vaisvanar (Fire) in the body. I am all in all and reside in the hearts of all as witness. Memory, knowledge and the ratiocination flow from Me. I am the knower of the Vedas, the author of the Vedanta and I am the only one whom the Vedas seek to know.

Chapter XV Verses 9—11

Arjuna : When you alone dwell in the hearts of all, why some are happy and others in distress ?

Krishna : The different persons get various impressions according to their belief and outlook. The same Swati-rain-water produces pearls in seep (conch) and poison in snakes. To Kansa, I appeared as death and to others as their relation, friend and protector. I am joy to the wise and pain to the ignorant. The feelings of pleasure and pain are the creation of their mind, otherwise, I am the same self in all.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥
गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधी:सर्वा: सोमो भूत्वा रसात्मक: ॥१३॥
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रित: ।
प्राणापानसमायुक्त: पचाम्यन्नं चतुर्विधम् ॥ १४ ॥
सर्वस्य चाहं हृदि संनिविष्टो
मत्त: स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

Arjuna : In the world there are two entities:— the perishable body and the imperishable Jivatman. Which one of these two are you ?

Krishna : Distinct from both these, I am the Universal Soul, the imperishable Lord, the Purushotama, who pervades the three worlds and sustains them. The changes in the body, mind and intellect can be recognised only by a

constant principle. This constant principle is called the imperishable soul (enveloped in Maya) with reference to the perishable body. Beyond the perishable matter and superior to the imperishable soul, I am the immutable Supreme Person.

O, Partha, I have imparted to you this most secret knowledge. He, who knows Me thus and worships Me with devotion, is enlightened and gets supreme satisfaction.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥
यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥
इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

OM TAT SAT

CHAPTER XVI

The Yoga of Distinction between the Divine and the Demonical Nature

Arjuna : Govinda, in your previous discourses, references have been made to virtuous and diabolical persons, Pray, give me the idea of both of them so that it may serve me as a guide to become virtuous, since righteousness liberates and viciousness binds.

Krishna : O Bharata, you do not worry. You are born with divine virtues; still for your knowledge, the characteristics of the one endowed with divine virtues are :-

Fearlessness (अभयं); fear denotes an emotion excited by some threat. Generally, ignorance of the reality is the cause of fear. Fearlessness acts as a sentinal. Under its protection all virtues flourish. **Purity of heart** (सत्त्वसंशुद्धिः); there is no influence of Rajas and Tamas and consequently, the heart remains unpolluted by attachment, aversion, pleasure, vanity, egoism, malice and other evils. It is an inner beauty. **Charity** (दानं); it is applied to alms-giving to the needy. It must be done, with faith, sincerity and love, to the right person at the right time. **Steadfastness in the Yoga of knowledge** (ज्ञानयोगव्यवस्थितिः); it means to be constantly absorbed in the knowledge of the Divine

Reality through contemplation. **Self-control** (दम:); it is to restrain the sense-organs from the forbidden objects and to keep oneself within limits of necessities and duties. "Conquer thyself till then thou art but a slave." **Sacrifices** (यज्ञ:); it implies service and reverence towards mother, father, teacher, and other superiors; worship of God and other celestial beings; oblations into the sacred fire. The **study of Scriptures** (स्वाध्याय:); reading the Vedas, the Upanishads, and other sacred texts. **Austerity** (तप:); it signifies rigorous discipline, self-restraint, to put up with discomforts in the discharge of duties and to live a dedicated life. **Uprightness** (आर्जवम्); it is to possess simple habits and to follow the path of rectitude and righteousness.

Non-Violence (अहिंसा); it consists in desisting from causing injury by word, thought and deed. It is difficult to avoid injury altogether, but if done at all, there must be no motive. **Truth** (सत्य); it implies that thoughts and speech are in exact conformity to facts with due regard to geniality and goodness. Love of truth is the love of God. Harish Chandra's name has become immortal because of his love for truth. **Absence of anger** (अक्रोध:); anger is a violent and vindictive emotion. It harms the man from whom it springs and then it proceeds to cause further destruction. It is the product of desire. to be absolutely free from it is not possible but it must be righteous. **Renunciation** (त्याग:); it implies the absence of the idea of doership and the relinquishment of the fruit of action. Believing that it is the Gunas that are acting amidst the sense-organs, he remains unconcerned and unattached. Whatever is done, is the execution of God's will. **Peace**

(शान्ति); because of the absence of agitations caused by the thoughts of the world, the tranquility that the mind enjoys is peace. **Aversion to Slander** (अपैशुनम्); to slander a person is to utter a false and injurious report concerning him. Malicious gossips and backbiting are nuisance and harmful to society. **Compassion** (दया); it is to be kind to all creatures and to relieve their sufferings without an axe to grind. The motto of Maharaja Rantideva's life was, "Let all be happy and I may suffer for their sorrow." **Uncovetousness** (अलोलुप्त्वं); it implies the absence of the feeling of attraction and attachment even when the senses unite with their objects. **Gentleness** (मार्दवं); one who is gentle is free from sternness and rudeness; and is always kind and graceful. It is rightly expected of mankind. **Modesty** (ह्रीः); it is to be humble and unassuming. He is chaste and feels abashed in doing any thing contrary to the scriptures. **Unfickleness** (अचापलम्); it is not to indulge in idle pursuits, thoughts and talks. It makes the mind fit to receive knowledge and take quick decisions.

Sublimity (तेजः); it comprises physical and spiritual grandeur which makes the vicinity placid and exalted. **Forgiveness** (क्षमा); it dismisses resentment and displeasure from the heart of one offended. He is not provoked though he has power to retaliate. It saves the expense of anger, cost of hatred, and wastage of spirit. "To forgive is divine." **Fortitude** (धृति); it denotes patience and firmness in adverse and trying circumstances. He sticks to duty and is not led away by danger or allurement.

External purity (शौच); it is cleanliness of body. Virtue never dwells with filth. **Non-hatred** (अद्रोह), it signifies absence of malice which is a mental murder, and degrades a man into a devil. **Conceitlessness** (अमानिता); to over estimate, one's powers and deserts is self-conceit. It is the mark of a small mind.

Persons of demoniacal nature are hypocrite, arrogant, proud, furious, and ignorant. They know neither right activity nor right abstinence nor possess purity, propriety, good conduct and truth. To them, the world is without moral basis, false, godless and a mere outcome of lust.

श्री भगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥
दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥
द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

Chapter XVI Verses 1—6

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

Arjuna : What are the beliefs and actions of these men of diabolical nature ?

Krishna : They believe that along with the body, the soul also perishes. There is nothing like good or evil. Such a belief clouds their intellect; and their actions become cruel. They become the cause of the destruction of the world. Their desires are insatiable as if the gratification of passion is the aim of the life. They live in the world of imagination and are wedded to endless cares and anxieties till death. Given to lust, pride and anger they do not know what real joy or peace is. They strive to obtain by unlawful means hoards of wealth for the enjoyment of sensual pleasures and for self-glorification.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

-Chapter XVI Verses 7—12

Arjuna : What are the notions of these haughty atheists ?

Krishna : Their mode of thinking is : – "This enemy has been killed; others who will stand in my way shall be slain. I am perfect, powerful and happy. None can be my equal, what to say of surpassing me. I have earned so much wealth; more I shall get shortly. I will perform sacrifices, give alms and rejoice. Thus, enmeshed in the web of delusion and given to egoism, these vilest among men fall into hell.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

Arjuna : Bhagwana, they perform sacrifice. It is a virtuous act. Why should they at all fall into hell ?

Krishna : They are self-conceited, haughty, and puffed up with the intoxication of wealth and fame. The sacrifices that they perform are nominal, display of vanity and contrary to the scriptual code. Given over to egoism, passion, anger and insolence, these malicious persons hate Me. I hurl these hateful, vile and cruel men into the womb of demons again and again and they sink into still lower depths.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥
तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

Arjuna : Are these demoniacal persons doomed to hell for ever ?

Krishna : Lust, anger, and greed are the three impulses that lead to destruction and to hell. Lust induces passion and brings ruin. Deer is intoxicated by the melody and loses his life; moth is attracted by the flame and burns itself. In anger, man loses the balance of mind and is strayed away from the spiritual path. Greed dissipates energy and makes the man unfit for higher pursuits. If these evils are shunned and virtues cultivated, one gets salvation. In the kingdom of God none is condemned for ever.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥२२॥

Arjuna : How does he fare who casts aside the scriptures and acts according to his sweet will ?

Krishna : The scriptures are the authority in determining the propriety of actions. Those who set aside the scriptual injunctions and follow their whims, grope in the dark. They get neither worldly pleasures nor divine bliss. Arjuna, you should act according to the sanctions of the scriptures.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

OM TAT SAT

Chapter XVII

The Yoga of the Division of the Threefold Faith

Arjuna : Janardhana, you ask me to follow the scriptual injunctions. The scriptures are many and diverse; life is too short to study them all and mostly, people are illiterate. Where do those people stand who cast aside the ordinances but perform actions with faith ?

Krishna : Man's mental play is ordered by his faith. What his faith is that verily he is. Faith is the pen that draws the picture. If the faith is wrong the whole performance gets impoverished. Inborn faith is of three types :— Sattvic Rajasic and Tamasic.

Arjuna : What is the criterion to judge them ?

Krishna : Sattvic (pure) person worships the gods; Rajasic (passionate) worships demons and yaksha, and Tamasic (dull) worships spirits and ghosts. In the scriptures, there are prescribed rules to be observed in the performance of sacrifice, austerity and charity. Rajasic and Tamasic persons ignore these rules; they are egoistic and hypocrite; their performances are for ostentations and to satisfy cravings. They torture the body and thus give Me pain who resides in the body. Their resolves are demoniac.

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

श्री भगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥
सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥
यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

Arjuna : How to cultivate Sattvic nature and discard Rajasic and Tamasic disposition ?

Krishna : Food which is dear to all is of three kinds. So are the sacrifice, penance and charity. The aspirant must take up the Sattvic ones and give up the Rajasic and Tamsic.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

Arjuna : What are the distinctions with regard to food and sacrifice ?

Krishna : Foods which augment vitality, intelligence, happiness and are delicious, agreeable, sweet, juicy and oleaginous are the favourites of the sattvic type of men. Foods which are bitter, sour, saline, hot, pungent, burning, dry and cause pain, grief and sickness are dear to Rajasic persons. Food which is tasteless, stale, putrid, impure, half cooked is liked by the Tamasic.

The sacrifice, which is performed according to the scriptual code, as a duty, with faith and without desire for fruit, is Sattvic. The sacrifice, which is offered for self-glorification and with a desire for fruit, is Rajasic. It brings no peace. Tamasic sacrifice is contrary to the ordinance, devoid of faith and is performed without charity and mantras.

आयुः सत्त्वबलारोग्य–
सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या
आहाराः सात्त्विकप्रियाः ॥ ८ ॥
कट्वम्ललवणात्युष्ण तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रयाः ॥ ९॥
यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥
अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ।। १२ ।।
विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ।। १३ ।।

Arjuna : How does austerity vary according to the gunas ?
Krishna : Austerity is threefold :— bodily, vocal and mental. Each of these is Sattvic, Rajsic and Tamsic. The worship of gods, teacher and brahaman; purity, uprightness, celebacy, and non-violence are the austerity of the body. Austerity of speech consists in truthfulness, agreeable talks, and the study of the scriptures. Austerity of the mind lies in serenity, gentleness, selfcontrol and purity of heart.

This threefold penance performed with faith and without desire for fruits is Sattvic as of Prahlada. The boon he asked was, "Let no desire enter my mind." Austerity, practised for ostentation and to win respect is Rajasic. Its fruit is unstable. Duryodhan is a fit example. The penance carried out under delusion and with self-torture and to harm others is Tamasic as that of Shambuk.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।। १४ ।।
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ।। १५ ।।
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ।। १६ ।।

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥
मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

Arjuna : Charity is always desirable. Is it also of three kinds?

Krishna : Yes. The gift given to a deserving person as a duty is Sattvic. The gift given grudgingly and with a view to getting some gain is Rajasic. The gift given insultingly and without regard to time, place and the recipient's need is Tamasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

Arjuna : Can the omissions and mistakes committed in the performances of sacrifice, austerity and charity be rectified ?

Krishna : The recitation of Om, Tat, Sat rectifies the faults of all performances and makes them pure and sacred. Just as a river uniting with the sacred Ganga enters into the ocean, so all actions associated with the recitation of

Om, Tat, Sat, become immaculate and lead to salvation.

Arjuna : What is the significance of Om, Tat, Sat ?

Krishna : Om, Tat, Sat is the threefold designation of the Absoulte. The Vedas, sacrifices and Brahmans were created by it. Therefore, Vedic mantras, acts of sacrifice and austerity commence with the utterance of Om. It signifies God and like a luminous lamp dispels darkness. Tat is a symbol of omnipresent Brahma. With its utterance all actions are offered to God. Sat signifies reality, purity, and goodness. An action done for the sake of God is termed as Sat. Sacrifice, gift, penance, and all other actions done without faith are declared to be Asat. They are nought and bring no progress here and hereafter.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधिः स्मृतः ।
ब्रह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥
तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥
तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥
सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

OM TAT SAT

Chapter XVII Verses 23—28

CHAPTER XVIII

The Yoga of Liberation

Arjuna : O Omniscient Lord, to refresh my memory I desire to know distinctly and severally the true nature of resignation (Karmayoga) and renunciation (Sankhyayoga).

Krishna : According to some sages, renunciation is the abandonment of actions prompted by desires, and resignation is the surrender of the fruits of actions. Some wise men think that all actions, being mixed with evil like fire with somke, should be given up; others hold that acts of sacrifice, gift, and austerity should be performed.

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

श्री भगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥
त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

Chapter XVIII Verses 1—3

Arjuna : What is your view ?

Krishna : Sanyasa (renunciation) is the resignation of the doership, while Tyaga (Karma Yoga) is the surrender of the fruits of action. Sanyasa is a state reached through Tyaga; and the practice of Tyaga is not possible without the spirit of Sanyasa. Both are the two faces of the coin of spirituality. The mental attitude in both is the same and the desire for fruit is to be given up in both. The cause of bondage is not action itself but attachment to desires and fruits. Prohibited actions and actions prompted by desires should be abandoned. Actions prescribed by the Shastras must be done without desire and attachment. They purify the heart. The renunciation of such actions through ignorance is Tamasic.

Every one has an obligation to himself and to others in society. He must not forsake his duty. To give up actions from fear of pain and bodily discomforts is not renunciation in true sense. It is Raasic and is of no good. A man of Sattvic nature follows the injunctions of the scriptures and performs actions remaining unattached and desireless. He does not hate disagreeable actions nor is he attached to actions conducive to good. He is intelligent and free from doubt. He is not elated when he is on the top nor is he dejected in the pits of life. Equanimity becomes his nature. Abandonment of the fruits of actions is true renunciation. None can relinquish action entirely. Actions are the insignia of life and inactivity is death.

निश्चयं श्रृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

Chapter XVIII Verses 4

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥
नियतस्य तु संन्यासः कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥
दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥
न द्वेष्टयकुशलं कर्म कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

Arjuna : Prarabdha is said to drive a man to act and enjoy fruit even though he may have no desires. What is its remedy ?

Krishna : Of course, man is under compulsion of Prarabdha and has to act and enjoy the fruit. But he is quite free not to be attached. Vasanas are exhausted if the fruits of actions are enjoyed without attachment. So long as there is attachment, good, evil and mixed-threefold is the fruit of action even after death. These mixed reactions accurse only the egocentric.

Chapter XVIII Verses 5—11

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

Arjuna : What is meant by the egocentric ?

Krishna : Those, who are self-centred, attribute to themselves the performance of all actions and take credit, are called the egocentric.

Arjuna : Keshava, when a person accomplishes a work he is surely its doer and must take credit ?

Krishna : It is not the reality. In fact, according to Sankhya system, there are five contributory causes for the accomplishment of all works, right or wrong. These are :- the body, the organs of perception, different functions of the organs, destiny and the doer (Jivatma). The first four being the results of matter are intert and can do nothing without an active agent. The Self is the illuminator, only a witness and inactive. When the spirit (a spark of the Self) unites with the matter, it becomes an active agent known as Jivatman. The engine cannot work without petrol and petrol in itself is inactive. It is the combination of both of them that makes the engine move. Similarly action is the result of contact of spirit with matter, the self remaining non-doer. As the reflection of the sun in water creates an impression of motion in the sun, so the reflection of the self gives a notion of doership which is perverse. When it is realised that the self is free from doership, acts do not bind the man. He may slay but no sin is committed because he is free from egoism and desire.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥
शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥
तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥
यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥१७॥

Arjuna : What are the incentives to action and its constituents?

Krishna : When what is to be done (object of knowledge) and how to be done (knowledge) are determined in the mind of the doer (Knower), these three become the incentives to accomplish the work say a picture. The maker of the picture (doer), the instrument (organ of action) and the picture (work) are the constituents of action. These incentives and constituents of action are matter and inert. It is the three qualities (gunas) that are interacting among themselves.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधाः कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

Arjuna : Do the gunas affect the incentives and the constituents ?

Krishna : The universe is the play of the gunas; none is free from their influence. No two creatures act in the same fashion because of the difference in the proportion of the gunas. Knowledge, action and the doer, each of these is of

three types— Sattvic, Rajasic and Tamasic. That knowledge which sees in all beings the one indestructible soul (unity in diversity) is Sattvic, pure and true; that knowledge which regards soul as different in various beings (diversity in unity) is Rajasic; and the knowledge, which understands the body to be the soul, and without rhyme or reason clings to each single object as it were the whole, is Tamasic. It is irrational, untrue and narrow. The last two are no knowledge; they are whims and vagaries.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥
सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥
पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥
यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

Arjuna : How do actions and doers differ with regard to the gunas ?

Krishna : The actions which are prescribed by the scriptures, and are done without egoism, attachment and desire for fruit are called Sattvic. The actions which are done with egoism and for enjoyments sake involving much effort, are Rajasic. Actions which are undertaken through ignorance without regard to ability and consequences, and involving loss to the doer himself and injury to others are Tamasic.

Chapter XVIII Verses 19—22

Actions of a doer are in keeping with his thoughts. If the doer is Sattvic, his actions are Sattvic and if Rajasic, actions are Rajasic and so on. The doer who is unattached, unegoistic, endowed with firmness and confidence and unmoved by success or failure, is Sattvic. He who is greedy, violent, impure, passionate; is jolted by joy or sorrow and seeks fruit of action, is Rajasic. Tamasic doer is discordant, vulgar, vain, arrogant, deceitful, malicious, procrastinating, lazy, desponding and inclined to rob others of their livelihood. These are the yardsticks for the seeker to judge himself.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥
यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥
अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥
मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥
रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥
अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

Arjuna : Intellect and firmness are the essential sinews of character. How do these differ according to the Gunas ?

Chapter XVIII Verses 23—28

Krishna : That intellect, which distinguishes between right activity and right abstention, between what ought to be done and what ought not to be done, between fear and fearlessness, between liberation and bondage, is Sattvic. That intellect by which one understands incorrectly what is right and what is wrong and what must be done and what must be shunned is Rajasic; Tamasic reason is wrapped in ignorance. It makes decisions awry and perverted and recognises Adharma to be Dharma.

The faculty that enables a man to overcome all obstacles in achieving the goal is called firmness. The consistency with which through yoga of meditation, one controls the mind, the senses and the life-breath, is Sattvic firmness. It enlightens the mind. The firmness by which a man holds firmly to duty (Dharam), prosperity (Artha) and pleasure(Kama) because of attachment and desires is Rajasic. The firmness by which, because of stupidity, man does not give up sleep, fear, grief and arrogance, is Tamasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २६ ॥
प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥
यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥
अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥

Chapter XVIII Verses 29—32

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृत्तिः सा पार्थ सात्त्विकी ॥३३॥
यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥
यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

Arjuna : Joyance is the universal wish. Does it vary in qualities ?

Krishna : The joy brought about by meditation, devotion and austerity is Sattvic. These practices in the beginning are painful and poison like but taste as nectar in the end and result in the placidity of mind and negation of sorrows. That joy is Rajasic which springs from the contact of sense organs with their objects because though at the time of enjoyment it is nectar like but its end is fatal. The joy that arises from sleep, indolence and negligence, is Tamasic. It deadens the soul.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

Arjuna : Are the Gunas a measure of one's own personality or have they any bearing upon society as well ?

Krishna : There is no existence here on earth or in heaven which is free from the influence of these qualities. They shape the individuality, and the individuals form the society. The human beings are grouped into communities and each community is assigned specific duties according to the natural disposition of the individual so that he may best utilise his natural gifts and achieve efficiency, amity harmony and beauty for himself and for the society.

To cultivate selfcontrol, purity, forbearance, uprightness, forgiveness and other virtues; to realise Brahma; to study the Vedas and other scriptures and impart their knowledge to others, are the duties of a Brahaman. He who protects and guards the nation from harm and danger, is a kshatriya. Prowess, firmness, dexterity, generosity and majesty are his qualities. Vaishya is also among the twice born. His duties are to perform oblations, give alms and make a living through agriculture, trade, commerce and husbandry. Service of all is the duty of a Sudra. Through honest and faithful execution of his duties he attains perfection. It is the rule that the performance of duty appertaining to one's station in life is the best worship of God, leading to salvation.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

Chapter XVIII Verses 39—40

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥
कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥
स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

Arjuna : What is the harm if a member of one community, feeling his own work to be low, hard or violent, takes up the job of the other community ?

Krishna : The harmony of the society is preserved only when each member carries out his duty sincerely and faithfully irrespective of its merit. An action sincerely done becomes a sacred chamber of devotion. Each member in a society has his own importance; there is nothing high or low.

To work in the field ordained by the vasanas (destiny) is better because by so acting the existing vasanas are consumed and a new load of vasanas is not created. When a person works in the field contrary to his nature,

vasanas are not exhausted and he revolves in the circle of birth and death. Swadharma is the line of least resistance. Hence it is the best. All undertakings are tainted with some blemish, just as fire is clouded by smoke. Congenital duty, even if less meritorious or defective, must not be abandoned. Its execution makes the action selfless and causes no sin.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥
सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

Arjuna : Govinda, who is qualified to practise jnana-yoga and how is it to be practised ?

Krishna : The seeker who is unattached, who has subdued the senses and the mind, and whose thirst for enjoyments has completely disappeared, can realise God through the path of knowledge. Gold is there in the earth, you have only to dig it out; cow has milk, you have only to milk her; likewise Brahma is there in you, only you have to realise Him. To become qualified :— purify the mind; subdue the senses; give up attraction and aversion; meditate in a sacred lonely place; partake of Sattvic food; forsake egoism, violence, arrogance, lust, anger and grief; and be free from the feeling of meum (mine and thine).

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥
सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥५१॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

Arjuna : What good accrues from Brahma realisation?

Krishna : It is the goal of life. On achieving it he sees Me in all beings. His mind becomes cheerful and he neither grieves nor desires. He obtains sup'eme devotion to Me and through devotion he comes to know Me what and who I am. Thus, knowing Me in essence he enters into Me.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

Arjuna : Vasudeva, now you tell me which path should I adopt?

Krishna : The Karmayogi performing all actions selflessly attains, through My grace, the eternal abode. Therefore, you mentally surrendering all actions to Me and with a mind fixed on Me, take up the yoga of equanimity. Arjuna, you are imagining yourself to be the body and so call your enemies as relations and friends. To you the war seems sinfull and you want to avoid it. It is your ignorance,

egoism and vain determination. You are a valiant kshatriya. Your innate nature will compel you to fight even against your will. If you do not listen to reason, you will be destroyed. A person should perform the duty that falls to his share as a member of the social order, without wishing any reward for himself.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥
चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥५८॥
यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

Arjuna : Prakriti is inert. How can it exert a constraining force ?

Krishna : God dwells in the hearts of all. He through His Maya causes the beings to revolve according to their destiny just as the sun awakens the universe to action. Arjuna, you give up your egoism and take refuge in Him. Through His grace you will achieve eternal peace and bliss. I have imparted to you the secret knowledge. Now you consider over it and after due deliberation do as you please.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥
तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥
इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

Arjuna : Janardana, I have become your disciple and have no will of my own. I shall obey your command.

Krishna : Then listen again what is the greatest secret. You are very dear to Me. I am giving you My salutary advice. You make Me the goal of all your activities. Merge your mind in Me. With faith and devotion recite My name, chant hymns and salute Me. You shall be absolved of all sins. Grieve not. You shall without doubt reach Me; I truly promise. Why should you think yourself separate from Me. Merge in Me like the waves in the ocean. The essence of dharma is very subtle; do not be entrapped in its intricacies; take refuge in Me.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

Chapter XVIII Verses 61—66

Arjuna : My Lord, blessed I am to have listened to the lucid, benign and the most secret advice that you have graciously tendered. Is there any harm if others listen to it and attain salvation ?

krishna : My discourse is meant for all. He, who listens to it or reads it with faith becomes pure and free from sins. He who lives the life according to the teachings, is not born again and unites with Me. He who preachcs this sermon is very dear to Me. I am much pleased with him because there is none who does Me a more loving service than he. But it should not be imparted to a man without austerity and devotion; nor to him who is unwilling to hear or is of carping and cavilling nature. Such persons are too much engrossed in worldly pleasures and turn a deaf ear to divine talks. For them these talks are but showers upon a barren land. However, what about you, Arjuna, has your delusion due to ignorance been destroyed or not ?

Arjuna : Bhagwana, through your Grace, my doubts are removed; delusion is destroyed and I stand enlightened. I shall obey your command.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामवैष्यत्यसंशयः ॥६८॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

Chapter XVIII Verses 67—69

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥
श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभांल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥
कच्चिन्नदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥७२॥

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

Sanjaya : O king, what a wonderous and thrilling dialogue between Sri Krishna and Arjuna, I have heard through the grace of sage Vyasa. I rejoice recollecting it again and again. How great is my admiration when I remember the excellent and marvellous figure of Krishna. I firmly believe that wherever are Krishna, the Lord of Yoga, and Arjuna the great archer, there will surely be prosperity, victory, glory and righteousness. You should harbour in your mind no other thought.

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥
व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥
तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥७७॥
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

Thus ends the Gita-Divine Aroma that yields sweet scents, and brings peace and happiness. Reunion with the Absolute is the supreme object of life. Human life is the highest stage of evolution on the steep ascent towards divinity. Therefore, let us dedicate ourselves to Lord Krishna, study His teachings, and live upto them and be blessed.

Krishna; Thou art the sole reality, the absolute truth, the bliss, the knowledge, the prime mover and adorable. Pray deflect our intellect from the path evil and worldly entanglements, and draw it towards your Refulgent Majesty.

OM TAT SAT

Errata

Page	Line	For	Read
1	7	henious	heinous
8	12	unresisting	I unresisting
9	2	It began	did it begin
9	19	and	but
11	26	desolution	desolation
12	23	are	is
13	11	is killed	is it killed
16	3	in	is
17	6	which	as
20	19	he	one
25	27	Godess	Goddess
28	17	hypocracy	hypocricy
29	5	why action is	why is action
31	24	him	them
39	24	worshiping	worshipping
39	28	to	for
45	3	and pain	or painful
107	8	Alright	Allright
110	3	the best	better
110	20	meo t	me to
111	25	abondonment	abandonment
112	3	than	to
113	1	any	and
125	22	are	am
128	5	with	to
135	16	and	or
141	1	in	for
149	18	Raasic	Rajasic
160	26	sinfull	sinful

Page	Line	For	Read
20	1	विश्चित	विपश्चित:
20	16	ब्रह्मणस्य	ब्राह्मणस्य
21	22	कुरु:	कुरु
26	15	ब्रह्मी	ब्राह्मी
35	11	चरित	चरिति
35	26	तित्यवैरिणा	नित्यवैरिणा
37	9	विवस्ते	विवस्वते
42	12	कामसंल्पवर्जिता:	कामसंकल्पवर्जिता:
42	18	विम्त्सर:	विमत्सर:
46	6	योगसंसिद्धि:	योगसंसिद्ध:
46	9	अज्ञश्चादधानश्च	अज्ञश्चाश्रद्दधानश्च
48	18	सर्वभूतात्मा	सर्वभूतात्मभूतात्मा
68	25	विशिशिष्यते	विशिष्यते
71	17	विदु:	विदु:
77	7	व	न
80	11	मस्थानि	मत्स्थानि
98	21	सनातस्त्वं	सनातनस्त्वं
108	13	त्वनयया	त्वनन्यया
113	23	पर्युपास्ते	पर्युपासते
139	13	ईश्वरोऽमहं	ईश्वरोऽहमहं
144	22	प्रया:	प्रदा:
146	17	आदेशकाले	अदेशकाले
147	15	ब्रह्मणास्तेन	ब्राह्मणास्तेन
159	8	परघमात्	परधर्मात्